THE UNITED CHURCH

MARCH 15, 1958

OBSERVER

teen-agers in the church

See page 8

Toronto Telegram

TEEN-AGERS PLAN A CHURCH (See page 9)

The New China
By L. C. Walmsley

Donald Soper on Prayer

Letters

Remarrying Divorcees

Dear Sir: . . . What effect is our liberal attitude to remarrying divorcees going to have on the next generation? They will probably marry more carelessly, thinking if they do not get along well it will be easy to get a divorce and remarry.

I for one think if a couple do not get along neither one need to be abused by the other, in the case of drunkenness, but do not again marry until the death of either. It seems to me we are getting very loose on some matters in the United Church. Why not go to God in prayer about our every problem?

A Campbellford Native.
Campbellford, Ont.

Dear Sir: It would be criminal for me not to speak out against the article entitled "The Church and the Guilty Divorcee." This is not a teaching of the Gospel, but is merely a record of the ramblings of eight sentimental, pragmatic churchmen.

Never do they consider our Duty to God. Never do they consider the sacred contract made before God in Holy Matrimony. The only apparent consideration is the great concern for the superficial happiness of the divorcee. I conceive happiness to be that which results from duty and service to God, not that which makes us materially more comfortable in this world.

This is no topic for opinion. It must be exposited by sound learning in the light of Gods revelation. . .

Arthur D. Sutton.
St. John's College, Winnipeg.

No More Books, Please

Dear Sir: I admire what you have done with **The Observer**, but I object to one thing you said in the last issue.

You said ministers need more books. They have far too many now! They keep their noses so deep in books they have no idea what the average man is doing or thinking. Their sermons do not tell people how to live. It does not matter how well a man is educated, or whether he is rich or poor, they all want their minister to help them with their way of life. What ministers should have is a tape-recorder so they could listen to their own sermons a few days after they deliver them, and then ask themselves just what was in that sermon to help their people. Most of them would get a shock if they were honest with themselves. They would probably change their style. . .

Vancouver, 10. H. M. Hilker.

Abstainers Discouraged

Dear Sir: I was very glad to hear of distinguished abstainers, as the abstainers at times feel discouraged. Liquor is so popular, and temperance organizations so unpopular. . .

Lacombe, Alta. Mrs. M. Crooker.

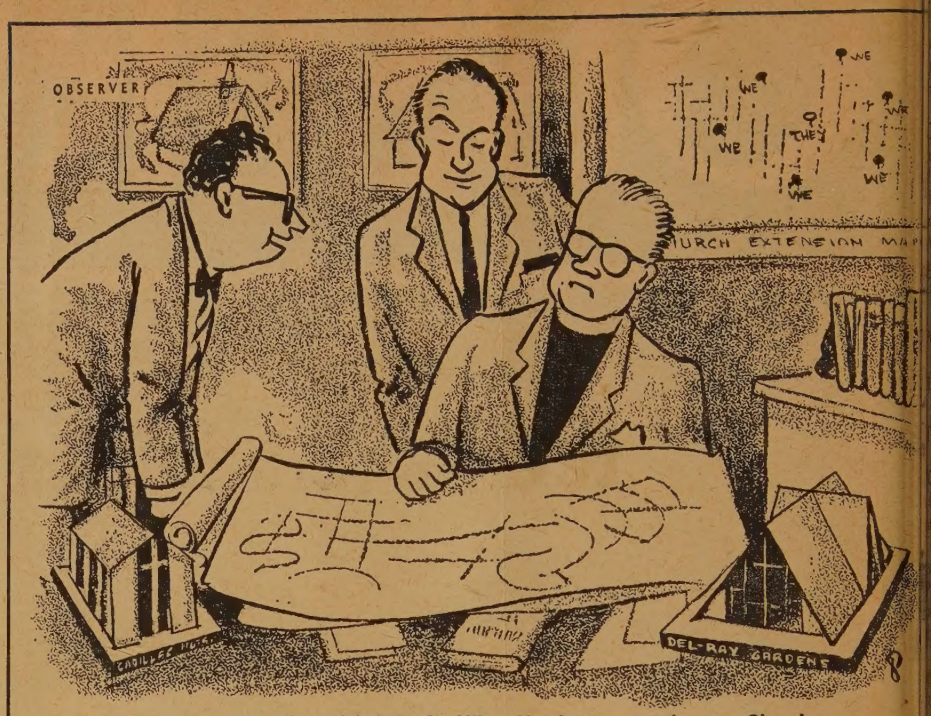
King a Giant

Dear Sir: Congratulations on publishing "Segregation in the South" by the Rev. Martin Luther King.

It is my hope and prayer that all United Church ministers will ponder long on each inspiration-laden statement. Particularly do I wish that they would consider not merely racial segregation, but war and international quarrels in the light of such statements as "We have learned through the grim realities of life and history that hate and violence solve nothing. Violence begets violence; hate begets hate; and toughness begets a greater toughness" . . .

Our ministers must have sure enough confidence in the Author of their Calling to grow to the full possibility of their spiritual height and give a true and bold and Godly leadership to the floundering statesmen and people. If the world is to be saved they must let God stretch them so that they can follow in the footsteps of such spiritual giants as Martin Luther King.

Guelph, Ont. Jean Douglas.



"We're calling this subdivision St. Hilary Heights . . . so the new Church is bound to have a proper name!"

Article Pleases, Disturbs

Dear Sir: The admirable article by M. B. Pengelley in **The Observer** of February 1 is both heartening and disturbing. It is encouraging to learn that "students are genuinely interested in finding out the answers to religious matters" and that "most Christian leaders . . . recognize that the Church's opportunity is greater."

The disturbing feature is that the churches appear to have lost faith in a concerted effort. The Chaplain of Hart House is quoted as saying: "The student doesn't care for denominationalism nowadays." Yet in spite of this, churches are moving to make a divided, denominational approach to students through the formation of sectional clubs and societies. . .

For well over a half century the SCM and its predecessors, the College YMCA and YWCA, have presented the students with a united front on behalf of the churches.

. . . This would appear to be the crucial time for the churches and the SCM to confer together as to adequate ways and means to meet a most unusual opportunity.

Barrie, Ont. Murray G. Brooks.

Sensible Argument

Dear Sir: Thank you for printing Jack Froth's experience with cigarettes (Jan. 1st). I have two teen-age boys, and that letter made a great impression on them. It is th most sensible, reasonable argument I ha heard on the subject.

The Observer is a wonderfully interesti and informative paper, and I am thankf that our Church subscribed for all of th members and for me (I am just a adherent) . . .

Lucknow. Mrs. Ethel Whit

Cheers for Jean

Dear Sir: I wish to say how pleased I a with Mrs. Shilton's astute and conclusi piece on married women working.

Toronto, 3. B. E. Huls

Dear Sir: Three cheers for Jean Shilto At long last someone in our church takes cool, searching look at the questionable fol lore that a working mother automatical produces delinquent offspring. How ma non-working (officially) mothers have deli quent offspring? A sense of proportion necessary in thinking on this subject. I believe most women are unhappy unle their lives are completed by becoming wiv and mothers, but only a very small fractio of women is thoroughly fulfilled in this rol The rest throng doctors' offices, ove anxious, irritable and tense, and are certain such poor personalities that they wou contribute to, rather than decrease juveni delinquency.

Of course complete absence from hom is to be deplored, but for those people half-time job is often just the "lift" th makes mother a delightful loving perso instead of a drab hypochondriacal scold!

Ottawa. E. Bliss Pugsley, M.I

"Big Nick" Undignified

Dear Sir: I am very disappointed in th article on Dr. C. M. Nicholson, whic appeared in the last issue of your pape Dr. Nicholson is one of the most respecte men in Nova Scotia and has held the highe position in the largest Protestant body

ada, yet he is written up like a ball er. What has happened to our dignity? ifax, N.S. Gordon T. Miller.

ear Sir: I thoroughly enjoy every copy **The Observer** and have just read with rest and pleasure "Big Nick of Pine ."

n this story you refer to "Rev. George don and his bride from a country church Alberton." May I take the liberty of ving to your attention these facts: At time there were no country churches the Presbyterian denomination near erton; this branch of the Gordon family ays belonged to Alberton church; George don's wife belonged to London, England.

Mrs. Alice Gordon Green.
erton Pastoral Charge, P.E.I.

E Observer Erred

ear Sir: Re your write-up on "Sing- e," February 15th, may I suggest:

ou missed the point that the Rev. Chas. g is the minister of Belgrave, a two-point rge, and has his regular pastoral duties vell as the TV work.

econdly, let us give credit where credit ue: it was at a regular meeting of Huron bytery — recently in the limelight on sions—that the real start was given, and first money advanced. . .

his does not in any way detract from laymen who were all ready to carry their weight in the venture. Also in paragraph your scribe is somewhere in the future the population of Goderich. Official res for 1957 are 5,775—not 10,000.

lerich, Ont. J. A. Snider.

Canadian Products

ear Sir: From "letters" of February 1, nd the "Buy Canadian" tiles and brick resting. After all, it is The United **Church Canada**, and it would be a good feeling use Canadian brick and tile and men. re is unemployment in Canada, and ly using Canadian tiles and bricks and r building material would produce k. . .

naby, B.C. Mrs. W. R. Warmer.

vamp College Course

ear Sir: I was very interested in the nt letter from four theological students United College, Montreal, suggesting that ear be added to the practical training of isters in College.

n a way, I agree. There is a great neglect practical training. But let's drop a year n the pre-theological course, and add it he theological.

n a medical college most students have years pre-med, followed by four years lical and one year internship. In the med. course many of the subjects are cifically related to the study of medicine. Ve could follow the same pattern: two rs of pre-theology in an Arts College, n subjects such as Sociology, Psychology, hropology, Science, Greek and Hebrew; our-year theology course; and the intern- as we have been doing, on the summer lent fields.

der, Sask. Rev. Lorne O'Neill

the Wrong School

ear Sir: May I suggest the reason for the of advance — in fact the decline — in day school attendance, at least in ario? To my mind it is due to the growth religious education in the public school. estore religion to its proper place—the rch—and Sunday School registration will in rise.

onto. A. B. Wright.

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Devotions By PETER GORDON WHITE

AN APPROACH TO CALVARY

YOU'LL hear it said that Jesus was crucified because he was misunderstood. But read the gospel records again. There's good evidence for saying Jesus was crucified because he was understood only too well—up to a point.

The Romans understood trouble. Jesus was a trouble to them because he could become the personification of the hopes of a conquered people.

The ecclesiastics understood a threat to an established order. Jesus was just such a threat.

Political figureheads — governmental administrators — showed their fitness for office when they made decisions quickly and took executive action immediately. They understood that an itinerant preacher could be the spokesman for powerful and disruptive forces.

They all understood Him in part. Even His disciples. What they did not understand is what we do not understand. They did not understand themselves. Nor do we.

That's the horror of the crucifixion. It could happen again. Could happen? Dear God, it does happen. Ask some citizens of Little Rock. Ask any one of Europe's dispossessed. Ask one of the least of *these*, thy brethren, as well as His.

It could happen again, it does happen again, precisely because we do understand Jesus—up to a point. We understand, at least in part, His ethical teaching and His moral instruction. And we follow Him in this, at least in part. What we do not seem to understand about Jesus is the presupposition on which His ethics and morals were founded: His faith that all power in heaven and earth was in God's hand.

Our failure to understand that is the measure of our failure to understand ourselves. And so we bring about our own destruction. Jesus on the cross is the Son of God crucified. True. And equally true: Jesus on the cross is the Son of Man crucified. There on Calvary, against a stormy sky, the love of God and the self-anger of man meet and clash. The result is a lightning bolt of revelation concerning the true nature of both God and man.

Calvary has become the world's most dramatic symbol of man's ability to destroy, and God's willingness to redeem. Those who see it thus have glimpsed a power unto salvation. They are becoming the sons of God.

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Palm Sunday

LOVE divine, love lowly-hearted,
Our city's gates stand widely open
to thy welcome.
Without thee the people are uncrowned,
Tumult and rebellion break forth,
Truth is perished in the street,
And justice fallen at our gates.

Come and establish thy Kingdom in our
midst,
Sending peace on the earth,
Peace in the hearts of men.

Apart from thee all temples stand desolate,
Unblest by sacrifice,
Unsanctioned by altar fires,
Unhallowed by thankful song.

Hear us as we cry:
Hosanna in the highest;
Blessed is he that cometh in the name of
the Lord.

—*Author Unknown*

We Ought to be Afraid

THE penalty of man's sin is *not* his physical death. Adam would have died physically whether he had sinned or not. Death is part and parcel of the newness of life which God has promised spiritual beings. Adam died spiritually because he sinned. "The soul that sins shall die." Adam took himself out of relationship to God. He said, "I will not die physically," and so he died spiritually. He took himself out of the only relationship that could have enabled him to face his physical death like a man, and that could have saved him from the *spiritual* ravages of that physical existence.

You and I, without the love of God—the keeping, holding hand of God, stronger than physical death—have no more chance of surviving physical death than a little four-year-old child has a chance of crossing a crowded highway without his father carrying him. The tragedy of life with four-year-olds, and with eighty-year-olds and with all of us, is our reiterated assertion of compounded fear and pride, "I will do it by myself," when we neither can nor will.

Is it any wonder we are afraid? We have set ourselves to do something God never asked us even to try alone. Having left our Father's house and taken ourselves out of relationship to our Father's love, we are truly lost, and we ought to be afraid.

—*Ganse Little*

Bible Reading at Home

TURN to your Bible often during the Lenten season. Here are daily readings for the last half of March:

Mar. 15. Scattered but Witnessing.....Acts 8: 1-
Mar. 16. "Warning Every Man" .....Colossians 1: 24-
Mar. 17. All Nations.....Matthew 28: 16-
Mar. 18. A Roman Hears the Gospel .....Acts 10: 34-
Mar. 19. To Gentiles in Antioch.....Acts 11: 19-
Mar. 20. Antioch Sends Barnabas and Saul .....Acts 13: 1-
Mar. 21. "Under Obligation".....Romans 1: 8-
Mar. 22. Seeking Hearers in Philippi .....Acts 16: 11-
Mar. 23. Evangelizing an Ethiopian..Acts 8: 35-
Mar. 24. The Lord's Supper Established .....Matthew 26: 26-
Mar. 25. Jesus, the Bread of Life.....John 6: 35-
Mar. 26. The Jailor Baptized.....Acts 16: 25-
Mar. 27. Baptism and the New Life .....Romans 6: 1-
Mar. 28. Paul Explains the Lord's Supper .....1 Corinthians 11: 23-
Mar. 29. Gathered to Break Bread....Acts 20: 7-
Mar. 30. Abiding in Christ.....John 15: 1-
Mar. 31. The Open Tomb.....John 20: 1-

A Prayer for the Man in a Hurry

SLOW me down, Lord! Ease the pounding of my heart by the quieting of my mind. Steady my hurried pace with a vision of the eternal reach of time.

Give me, amidst the confusion of my day, the calmness of the everlasting hills. Break the tensions of my nerves and muscles with the soothing music of the singing streams that live in my memory. Help me to know the magical, restoring power of sleep.

Teach me the art of taking minute vacations—of slowing down to look at a flower, to chat with a friend, to pat a dog, to read a few lines from a good book. Remind me each day of the fable of the hare and the tortoise that I may know that the race is not always to the swift; that there is more to life than increasing its speed.

Let me look upward into the branches of the towering oak and know that it grew great and strong because it grew slowly and well.

Slow me down, Lord, and inspire me to send my roots deep into the soil of life's enduring values that I may grow toward the stars of my greater destiny. In Jesus' Name.

Amen.

—*Anonymous*

THE UNITED CHURCH
OBSERVER

MARCH 15, 1958

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ished under authority of The General Council
y The United Church Publishing House,
299 Queen St. W., Toronto, Canada

Book Steward: C. H. Dickinson

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sued Twice Each Month — the First and
ifteenth (July and August one issue each
month)

ubscription rate, $2.00 a year, payable in
advance, to any address in the world.

horized as second class mail, Post Office Dept.,
Ottawa.

Series, Vol. 128, No. 9 New Series, Vol. 20, No. 2

Circulation this issue, 202,991

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IN THE NEXT ISSUE

Easter Story Retold
A Modern Translation

What Would You Do?
A Symposium

Observations

WHEN DONALD SOPER was in Toronto the highlight of his work came in the Question and Answer periods at the Tivoli theatre. The Rev. Keith Woollard (who once assisted Soper in his West London Mission) taped some of his answers. One on prayer is a stimulating thing. He describes some prayers this way: "We regard God as a kindly old gentleman—but rather forgetful, so we jog his memory about our particular wants" . . . "and keep him up to the minute by reminding him of some of the things which happened during the week."

● WE PLAN TO PRINT two of these long answers, the one on prayer in this issue, and the other on capital punishment. We also draw attention to the Page 7 editorial quotation, most of which is a comment on evangelism from the Rev. Angus MacQueen of London; it was written after listening to Soper's forthright message. We are always hearing of people who don't agree with Soper's vegetarianism or pacifism or something he said about evangelist Billy Graham . . . one doesn't have to agree with him on everything to recognize that here is one of the great Christian leaders of our time.

* * * * *

● A TENNIS-PLAYING missionary in China was once asked by a Chinese scholar why he didn't hire coolies to hit the ball back and forth across the net for him, according to an old story told by Professor Walmsley, who writes on Page 16 about his visit to Communist China. Dr. Walmsley, who spent 27 years as a missionary in China, took part in our panel discussion a few weeks back.

* * * * *

● OBITUARIES OF MINISTERS, to publish, or not to publish, has presented one of the most difficult decisions the editors of THE OBSERVER have had to make. It seems so heartless, or thoughtless, to refuse to publish a well-deserved tribute when some minister or faithful lay person has ended his work on earth. And if it is done for one, it must be done for all. Rightly or wrongly, we decided some time ago that it could not be done.

● REASONS FOR THIS were many. But one was that usually the task of writing such an obituary was assigned to some brother minister who got it to THE OBSERVER normally, we regret to say, many months later, with apologies for tardiness. In the meantime the church paper had failed to let the scattered friends know of the death until it was almost too late to send letters of sympathy to the bereaved. Another was that to do an adequate job of this it could take several pages in every issue. Another was that readers protested loudly against making a church magazine a medium for this purpose, especially when Presbytery minutes, local papers, annual Conference and biennial General Council memorial services did the same thing.

● THE RESULT: We do not publish obituaries any more. Every time a bereaved son, daughter, widow, or well-meaning friend protests to us, we feel very sorry and are tempted to give in. Please do not press us. In the meantime we do our best, with reasonable success, to let the whole OBSERVER readership know immediately a minister or his widow, or well-known lay person has died. And we will take special notice when someone who has become a public figure and is known throughout the whole Church passes on.

* * * * *

● ENGLISH LANGUAGE purists must be having a sad time these days, what with journalese in the religious press, and all sorts of strange new things on radio and television. We note Mr. Eisenhower's speech writers included a "concensus of opinion" in his State of the Union address. THE OBSERVER gets caught too, sometimes. We resist the temptation to use "feature" as a verb, sometimes unsuccessfully. Even the esteemed Mr. Fowler in his English Usage is fearful that the cinema bills will force it into popular usage. The American dictionaries say, "featured" is normal. English dictionaries say, "No."

● "I'LL CONTACT YOU" or similar misuses are common among the clergy who are always planning "to contact" some one by phone or mail. Contact is a noun. Another bad one is to use "fellowship" as a verb—ugh! The only thing we hear worse is "infer" when imply is meant—or "orientate" for orient. Doing something for "you and I" is another common one, and we note (having been corrected ourselves) that there are many who feel "badly." Even though it sounds bad to some ears, there should be no "ly". And now having said that, we're prepared for some sharp letters pointing out recent errors. . . Such are very helpful. ●

Editorial

In Defence of Professors

SOMETIMES we have an uneasy fear that the chasm between pulpit and pew in the Canadian church is being widened, and that the distance between the theological schools and the back pastures may be growing greater.

And this isn't all the preacher's fault. The pew has a responsibility, too.

There was a time when the difference was somewhat clumsily described by words like modernism and fundamentalism, but they were always inadequate terms and are quite outdated now. However, the fact is that certain attitudes (especially to Biblical study) which are basic assumptions in the theological schools will be basic presumptions if applied in the congregations.

In the deep things of our faith — in belief in one Almighty, just and merciful God, in Jesus Christ his Son and our Saviour, in understanding of the nature of man as a sinner who may be redeemed by the Grace of God —the preacher and the humblest worshipper stand very close together.

In the practice of prayer, in ethical attitudes, in belief in and hope for everlasting life there may be very little difference.

But there is a great difference between clergy and laity in the approach to and understanding of the Bible, in the stories of Adam and Eve, Jonah and the fish, and in such matters as the virgin birth, the resurrection, and judgment. Even in interpreting words which the preacher uses every day, his people may be away off the beam. Ask, for example, what a preacher means by "myth" and then ask what his listeners understand by the same word.

We are not going to assign all the blame for this to the clergy. It is very popular these days to poke a little fun at the theological professor for using big words and phrases; to deride the preacher gently for his "heavy" sermons.

Granted that the preacher and the professor must endlessly be at this thing, striving to clothe and re-clothe the old story in language the people understand, but if the chasm is to be bridged, the pews have to do something about it, too. It is not all the preacher's fault when his careless people go rushing off with some new heresy or lose themselves in some false doctrine. It may seem trite and dull advice, but they need to read their Bibles with a commentary. They need the Bible class as well as the church service; they need to use discrimination before they accept all the popular religious writers have to say. To understand the Word which God speaks through his Church to our generation requires hard work, in both pulpit and pew.

STAY HOME IF YOU WANT TO

WE do not hold with those who shout "vote as you like, but vote." Nor do we sing in the same chorus with those who wail about Canadians who are apathetic at election time.

Why should we demand that those who sense nothing of issues, feel nothing for party, know nothing of candidates, pretend to be responsible on election day? Let those who sleep throughout the year, sleep on! Such is their democratic right. If they choose to be politically indifferent when there are no elections, they should not be forced into political irresponsibility before the ballot box.

We see no virtue in exercising our franchise just to get exercise, as though one's voting muscles might weaken without use. Democracy may falter because we flout political issues; it will not be strengthened by flaunting political ignorance by declaring, "we don't know what we are voting for, but at least we will vote."

But there is virtue in spending pre-election weeks in becoming informed (difficult though that is, campaign speeches being what they are), and then voting. To those with political faith we offer no advice. But to the politically agnostic we dare to suggest one thing is mandatory: that we know the quality of the men we support.

Just about the greatest honour any Canadian can achieve is to be elected a Member of Parliament. And the greatest gift he can ask of his fellows is their vote and the honour of representing them in the House of Commons, in government or Opposition.

We don't care much what party you vote; and if you are not interested we don't care much whether or not you vote at all. But if you do, we care that you vote for men of ability and integrity, men who know the traditions of our Parliamentary system, and men who prefer political oblivion to dishonour.

ON MAKING A WILL

DURING the depression there were times when the treasurer must have wondered if the Church could keep going. The bottom of the barrel was scraped, and salaries were cut, and men home from the mission fields couldn't be sent back.

One of the things which helped the Church carry on was bequests. Every year faithful members provided for the on-going work in their wills. We hope and believe that in the better world to which they have gone they will know what good has been made possible through their final gifts.

Lawyers and trust officers, however, tell us that Protestants don't often think of their Churches when planning the distribution of their estates. Roman Catholics seem to do much better. But last year the United Church did receive almost $300,000 in bequests, which were put to good use. Stewardship is something most devout people practise during their lives. Stewardship at the end should be practised, too. This is one effective way of making sure that the work which we love is continued when our work on earth is done.

OBSERVER

MARCH 15, 1958

n Editorial Quotation

EVANGELISM IN OUR TIME

FOR several years the United Church has interested itself in evangelism, its old ways and new techniques. We have en seeking to re-examine the Gospel and sess the ways it is being proclaimed.

In the last issue we presented a brief uestion-and-answer interview with Dr. m. Berry, the Director of the Mission to e Nation. It reflected something of the ruggle, the heartbreak and frustration r. Berry has experienced, and we hope, o, something of the thrill being expericed by making a worthy impact on the fe of Canada.

Recently Methodism's famous Donald oper came to Canada for a Mission. Dr. oper was refreshingly different. His artling comments, even his criticism of ther evangelists made many stop, think, nd argue.

Readers have always to remember that hen the United Church was born it put wo great fields of work under one Board: vangelism and Social Service. It was onvinced that the United Church must ot go rushing off into revivalism unrelated o moral issues and social concerns. It ust not fight on moral matters not solidly ased in theology; and it must not advocate ocial reforms divorced from personal vangelism.

We present here an excerpt from a statenent by the Chairman of the Board of Evangelism and Social Service, the minister f First St. Andrew's Church, London, Ont., the Rev. Angus J. MacQueen:

Vital Evangelism for Our Time

Vital evangelism for our time, as The United Church of Canada understands it, nust possess certain characteristics:

1. It must be intellectually sound—not n obscurantist repudiation of intelligence nd Biblical Scholarship; and not an motional bath or high-powered scare.

2. It must be morally acute — not an mphasis upon negative virtues, or a petty noralism, and not a superficial equating of in with the sins of the flesh.

3. It must be socially relevant — not individualistic and otherworldly, but the "total gospel for the total man in the total situation."

4. It must be Church-related — not a kind of guerilla raid upon the territory of Satan and then a withdrawal into safe little caves, but an attack or thrust made by the Church itself, and an integration of "captives" into the redemptive community of the Church.

5. It must be individually directed, or aimed—not vague and general, but a clear, bold call to personal repentance and commitment. We do not "evolve" into Christians, or drift into discipleship. Evangelism must confront people with the claims of Jesus Christ and present them with a plain choice. It is true that Christianity doesn't end with the individual, but if it doesn't begin with him it doesn't begin at all.

6. And it must be spiritually joyful and liberating—not the threats of a despot or the requirements of a taskmaster, but the gospel of a Saviour. And that gospel is good news, not good advice — on how to behave, or how to get ahead, or even on how to put the world straight. It is the good news that "God so loved the world that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting (eternal) life."

Evangelical Tradition

Our United Church of Canada stands in the evangelical tradition, but many of our ministers are anxious about our role in modern evangelism. Must we give our approval to every type of evangelism because it seems to "get results"? Dare we not even ask the questions, "What kind of results?", "How does it get them?", or "Do they last?" Should we have no scruples about intellectual integrity, theological validity, ethical perception, or social relevance?

Surely we have certain criteria distinctive to our traditions which can give us guidance in a day when so many voices are bidding for our allegiance and support. And surely there are times when we must answer No, as there are other times when we must answer Yes. In my judgment, Donald Soper comes as near to representing our Church's mind in evangelism as anyone I can think of who has assisted us in our current national evangelistic mission.

Donald Soper Missions

He uncovered our sham, he pricked our conscience, he disturbed our complacency, he defied our prejudices, and he led us to deeper levels of thinking and compassion. Here was the Gospel of the Kingdom of God, and of the Lordship of Christ over the whole of life, presented to us without apology or equivocation or reduction. Instead of the promise of personal gain and glory, there was the challenge of a more demanding ethic, of a more universal responsibility and of a more dangerous loyalty. Many of us who heard Donald Soper night after night were shaken to our foundations, and can never be the same again.

Like his Master before him, he challenged people to count the cost, not the credits and comforts. He asked them to face up to the demands and disadvantages of Christian discipleship. And he frightened many away who were not prepared for such "hard sayings" and dampened the ardour of many superficial enthusiasts and parasites. Frankly, these people were not only disappointed, they were angry. They had been inoculated with the cheap brand of evangelism until it had made them immune against catching the real thing. They wanted fanfare and ballyhoo, hot songs and catchy tunes, pretty soloists and well-groomed announcers, and a lively "come to Jesus and collect your advantages" appeal. Instead, they got a lone man of erudition, unassailable logic, deep insight, and a serious concern, who challenged them to enlist in an expensive Mission, and offered them no packages, except the thrill of a great cause, the strength of a great Saviour, and the joy of a great Companion. ●

Genevieve Carder tells about

Teen-agers in the Church

"OUR teen-agers are the biggest problem in the church. They are so sophisticated and blasé that there is little responsiveness left in them. They want to be amused and entertained by ready-made programmes, but they are unwilling to take any responsibility for planning their own meetings."

"We find our group of teen-agers to be the most responsive, stimulating group with which we have ever worked. We feel that church teen-agers are wonderful people with high ideals and a growing sense of responsibility for the work of their church."

Each of these statements was made by a concerned, sincere leader of United Church young people. Many who have led teen-agers will admit that they have had moments when they could heartily agree with the one, and other moments when they could say a fervent "Amen" to the other. Which is the true picture? Are the teen-agers of our churches any different from the much-discussed youngsters who fill our secondary schools by day and our streets by night?

Teen-agers we do have in the churches—thousands of them. They are enrolled in C.G.I.T. and Sigma-C, in Hi-C and in teen-age Bible classes. They live on farms and in cities, on the wide prairies, and in the little harbour towns of Newfoundland. Some of them are earning their own living, but most of them are in school and still uncertain about their life's work. All of them are absorbed in the problem-filled task of growing up in a world where standards of conduct are no longer well-defined, and many of the adults about them are obviously uncertain and groping.

The Canadian Girls In Training, with their trim uniforms, their annual Christmas candlelight services and Mother and Daughter banquets have become the best-known of all teen-age church organizations. Although the regulation age for C.G.I.T. is twelve to eighteen, the majority of its members are under fifteen. Most of them meet in church basements with little recreational facilities beyond what they can create for themselves. They engage in hilarious games, lively sing-songs, more or less formal worship, and surprisingly elaborate projects — sometimes to the accompaniment of irrepressible giggling and non-stop chatter. There is no sight more inspiring than a church full of them when they have gathered for a World Day of Prayer service. There is nothing more frustrating than a room full of them when they get out of control.

The fact that they attend so regularly and take part so enthusiastically is an indication of the younger teen-agers' evaluation of the C.G.I.T. programme. They are not all daughters of church families—members bring friends, who in turn become faithful members, not only of that group, but also of its corresponding Sunday School class. Leaders report that many of the girls thus drawn in eventually become church members.

Attracted by Sports

Sigma-C, a comparatively new programme for twelve to fourteen-year-old boys, already has five hundred groups throughout the church and is growing rapidly. The name Sigma-C is drawn from two Greek words in St. Paul's declaration, "I press on towards the goal for the prize of the upward call of God in Christ Jesus."

Lively Intermediate boys are attracted by the sports activities that are a part of its programme. They make full use of whatever facilities their church may offer for indoor games, and overflow into neighbouring ball parks and skating rinks. They thoroughly enjoy service projects, and collect used clothing for overseas relief with as much enthusiasm as they give to a game of floor hockey.

But the programme is not sports-centred. It is Christ-centred. Often in the face of considerable opposition from meticulous janitors and cautious church officials, leaders seek to hold these energetic youngsters in a church group, to help them meet the problems of adolescence, and to guide them to a life of Christian discipleship. More than once a church official who has denounced the boys for leaving scars on the basement woodwork has been pleased to find the same "irresponsible hoodlums" hard at work redecorating the Beginners' room, or earnestly discussing the significance of the church crest.

After a strenuous evening with a group of twelve-year-olds, one leader dropped himself and his whistle into the depths of an easy chair and heaved an exasperated sigh. "I'm getting nowhere fast," he stated flatly. "One of those youngsters said tonight that when he is a man he will never bother with church." Several years later that same rebellious lad had become the enthusiastic president of the teen-age Bible class. Often the boy who refuses to join Sigma-C because the other fellows won't go becomes its most zealous member within a year, insisting that "the other guys don't know what they're missing."

Discussions Popular

Most encouraged of all are those leaders within the church who are in charge of senior teen-agers, whether they be Tuxis, Senior C.G.I.T., Hi-C, or mixed Bible classes. These men and women who know them well declare our older teen-agers to be fine young folks, with a good supply of initiative, ability, and ideals.

In Tuxis, the organization for senior teen-age boys, and in Senior C.G.I.T. groups, earnest discussions and church-centred service projects take priority over the games and singing of the earlier teens. In a small, closely-knit group, with a leader they have accepted as a friend, perplexed boys and girls will discuss with candour problems that they might never mention to a parent.

After a keen discussion on dating in such a group one evening a girl thoughtfully remarked, "Now I realize why Mother is so fussy about knowing what I'm doing all the time. I guess if I were *my* mother I'd fuss, too." The resulting laughter had a definite note of sympathy in it.

These seniors not only plan and carry out their own group activities in local churches, they organize their activities on a provincial level, too. Between Christmas and New Year's Day, senior boys from church groups throughout Ontario met at Albert College — another session of a provincial Older Boys' Parliament had convened. Elected representatives from their home areas, the members of these parliaments plan activities and the raising of budgets for boys' work throughout their provinces. At provincial Camp Councils each summer, representative senior girls accept similar responsibility for the promotion of C.G.I.T. activities.

Adult counsellors at these gatherings never fail to be impressed by the earnestness and insight that the teen-agers display in the Bible study sessions. The senior girls of British Columbia became so involved in their Bible study discussions at Camp Council last summer that they have continued them in Vancouver. Once a week they gather from as far away as sixty miles to study the Bible together in a fellowship

(*Continued on page* 10)

Cover Story

The teen-agers launched their programme with supper meeting at church, when the minister was a guest

YOUTH RUNS OWN CHURCH

A Photostory by E. L. HOMEWOOD

THERE were big things in the offing when Ken Colby, Bob Atkinson and Heather Allen got together for our cover picture. They had before them plans for a church tailored for teen-agers in Toronto's suburban Leaside. It was a revolutionary idea, but there were dozens of young people who, like themselves, wanted to do something in the church.

There is plenty of church activity for them now, for Northlea United's Youth Church is a bustling young organization. It is modelled after the regular congregation, with elders, stewards, and an Official Board. It even has its own choir. And there's a special "outreach committee" to keep missionary interest alive and to bring in new members. Ken is athletics representative on the Official Board, Bob is Clerk of Session, and Heather is president of the girls' choir.

Actually the youth congregation is a church within a church. Emmanuel College student Don Atkinson, assistant to Northlea's minister, is co-leader of Youth Church with Miss Marion Current of the United Church Training School. The Session

(*Continued on page* 11)

Sharon Hetherington and Art Jackson call on Gwen Van Dusen . . .

. . . then report to the minister's student assistant, Don Atkinson, on the results of their Every-Member Visitation

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Dating is a popular discussion subject wherever teen-agers gather

(*Continued from page* 8)

that has become meaningful and important to them.

Working on an interdenominational level through their provincial boys' and girls' work boards, older teen-agers help to organize provincial conferences, very capably chair, lead discussions, and conduct worship at the conference sessions, and on their return home give reports that could make many an adult conference delegate sit up and take notice. The effects of these conferences are felt very definitely in local churches when the determined young delegates return, eager to make their own groups come up to the high standards suggested in the conference sessions.

"Led by Husband and Wife"

The obvious fact that teen-age boys and girls prefer joint activities led to the launching of the Hi-C programme for senior teen-agers. It was immediately popular, and has been steadily growing in strength. Many of the Hi-C groups are led by husband and wife teams. In some church fellowships older women baby-sit without charge in order to leave a pair of capable young parents free to give this valuable leadership.

Hi-C is short-talk for: the High Way of decision, the "C" itself standing for Christ, Church, Commitment, and Community. According to information gleaned from several hundred registered groups, every day of the week is used at some time by some group. A few meet for breakfast on Sunday mornings. Some meet on a week day for supper so that they will be through in time to put in a session of homework. A number meet after the Sunday evening service. Most of them meet on a week night.

The average programme includes worship and Bible study, but their projects are as varied as their times of meeting. In Redwater, Alberta, the Hi-C has such a fine orchestra formed among its members that they have taken a prize at an amateur competition. In Dunblane, Saskatchewan, it is a choir of teen-agers that gives the student minister the support he needs for the church services. An unco-operative weatherman has little effect on the attendance at Hi-C meetings in rural New Brunswick, for these are the social events of the week. While Ontario groups busy themselves with service projects for church and community, in parts of Nova Scotia and Newfoundland where good facilities are not readily available, they put more emphasis on recreation in an effort to win the teen-agers.

Discussion projects are the favoured activity of Hi-C groups wherever they may be, and the most popular topic is dating. There is general agreement among the teen-agers that it is quite possible to maintain Christian standards of dating in these days of going steady — but that it is not easy unless your steady shares your ideals. In one group in Alberta a girl who was going steady with a boy who had served a short prison sentence presented her problem for group discussion, and the resulting decision of the group to help in his rehabilitation launched an outstanding project. In discussion periods, the Hi-C group in Trenton, Nova Scotia, came to the conclusion that it is important to go steady with someone of your own faith, for mixed marriages are an obvious problem in their community.

19 Boys, 7 Girls

The place of teen-agers in the life of the church is another topic that receives considerable attention. In Green's Harbour, Newfoundland, the Hi-C members feel strongly that the church of tomorrow is their responsibility, and already they are taking what part they can in its work. The discussions in Freshwater, Newfoundland, have a distinct masculine flavour — they have a membership of nineteen boys and seven girls!

With typical independence, the Hi-C groups of Sudbury planned their own fall rally. In a charming speech of introduction, the president of one of the groups presented the speaker of the evening, Miss Ada Sandell. With her own well-chosen words, she informed her audience that Miss Sandell had recently been *excavated* from Korea. As delighted as her chuckling audience, Miss Sandell promptly informed them that she intended to dig herself in again just as soon as the authorities would permit!

There are mission fields in the east and in the west, where teen-age organizations often provide the only continuity of church work from the time one student minister leaves in the fall until his successor arrives in the spring. In Clearwater, British Columbia, forty teen-agers carried on their Hi-C activities throughout the months when there was no minister on their charge, and when a building was purchased for church services they took responsibility for the improvement and maintenance of the grounds around it.

A Hi-C group in Mossbank, Saskatchewan, is made up of teen-agers who come from six different villages in a sparsely settled community. They have given their pastoral charge a sense of unity it had not known before, and in the larger fellowship they have found new friends and new interests.

Many of our church teen-agers who do

(*Continued on page* 13)

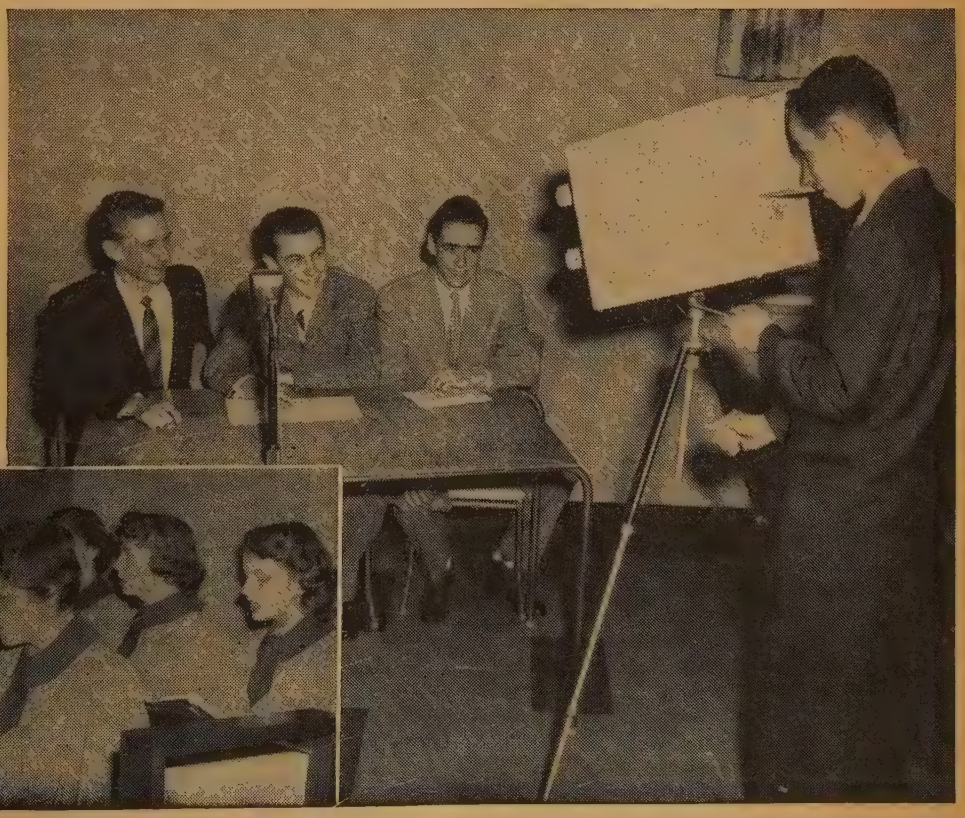
Conference President presents charge to Youth Church officials at inauguration service

The teen-agers take full charge of Sunday evening services. Co-leader Marion Current reads Scripture lesson

lans the Sunday evening services, and the Stewards see that osts of heating and lighting the building are paid to the senior hurch.

A Sunday supper at the church, with Northlea's Rev. Don mos as head table guest, got plans for the youth congregation nder way. A few weeks later a Saturday night dance attracted 8 teen-agers. The following afternoon 26 youngsters set out n a teen-age every-person canvass. At 50-odd homes they asked oung people if they had ever attended Northlea Church, why hey hadn't joined, or what they liked or disliked about youth neetings. They invited them to sing in the choir, usher, assist n the services and other activities. It paid off with an attendance f close to 100 teen-agers (and quite a few older folk) at the unday evening service. The Rev. Frank Stymiest, Toronto Conerence president, was on hand to inaugurate the congregation.

Northlea's Youth Church hasn't looked back since. The een-agers are running their own show—and loving every minute f it. ●



After-service gathering features a varied programme. Here Bill Martin, Doug McFarlane and Gary Fishlock look into John Allen's camera in mock TV programme "To Tell the Truth"

A girls' choir provides music for all Youth Church Sunday evening services

Eight denominations co-operate in fund-raising

431 $CORE THROUGH $ECTOR

By M. B. PENGELLEY

ACROSS the land, a word with a sharp new punch is striking home at the ever-challenging realm of church financing. The word is *Sector*. From Edmonton and Calgary in the west to New Glasgow, N.S., and Moncton, N.B., in the east, 431 Protestant churches participating in "operation" *Sector* have piled up a budget of $8,849,276, with more to come, and are managing at the same time to inject some lukewarm congregations with new spirit, resulting in greater church attendance. Eight denominations (United Church, Anglican, Presbyterian, Baptist, Disciples of Christ, Evangelical United Brethren, Mennonite (Moravian) share Sector's work and successes.

The Canadian Council of Churches, instigators of the plan, enthusiastic over 1957's showing, are laying plans for even greater things in 1958. Said the Rev. J. R. Hord of Regina's Lakeview United Church: "Never has the manpower of the churches been so well mobilized for the business of the church."

Sector operates on the pattern of a United Appeal drive by local charities—but on a nation-wide, (by 1958) coast-to-coast basis. Simultaneously, in cities, towns and rural centres across the Dominion, Sector strikes. Tens of thousands of churchmen head out to reassure the faithful of their congregations, and remind them that as good Christians they have a duty to support their church; to find the strayed and lead them back into the fold.

- In Regina, Sask., 15 churches participating in the Sector Project took in $500,000, made contact with 9,000 churchgoers.

- In Winnipeg, Sector-trained laymen from nine churches "using modern sales techniques," increased their churches' revenues by 54 per cent. over the previous year, "revitalized" the life of their congregations.

- In London, Ont., 2,000 professionally-trained laymen-salesmen made contact with virtually every registered church-goer in the city.

- At Ottawa, the nation's capital, 1,400 laymen, using Sector Project techniques, called on 10,000 Anglican, Presbyterian, Baptist and United Church families, and grossed $600,000 for work in 19 churches.

- In Moncton, N.B., 16 congregations raised $231,000, expect in 1958 to up the figure another 34 per cent. In New Glasgow, N.S., 11 churches increased their revenues by 48 per cent.

Average 30 Per Cent. Boost

In 34 Sectors across Canada where the programme moved in, church revenues climbed an average 30 per cent.; and some congregations reported phenomenal jumps of 300 and 400 per cent. The successes appeared to hinge on two key words: "congregation participation." Said Rev. Sterling Kitchen, CCC's Sector committee secretary: "This is no one-shot drive by one isolated congregation planning for one lonely dream. Sector, if it keeps on this way, is going to become the number-one, standard method of financing our churches.

"In Sector," said Mr. Kitchen, "the congregation decides what the budget should be, then goes out to get it. When every church is doing the same thing at the same time, the impact is bound to strike home."

The Rev. T. W. Hazlewood of St. Paul's-Avenue Road Church, Toronto, eulogized: "The Sector plan was just what we needed . . . a new loyalty has developed . . . our church finances are in much better condition but the spiritual value of this plan far outweighs the material."

Not Entirely New

Amid the general enthusiasm, however, some seasoned churchmen are issuing a word of warning. Without the deep digging into their pockets by members of a congregation, without the diligent, door-to-door visitation campaigns by hard-working laymen, Sector is no more disposed to success than any other fund-raising system. Nor was Sector something entirely new. Every year, according to the *Manual*, United Church congregations are expected to undertake an every-member canvass in the 6,126 preaching places throughout the country. "It shall be the duty of stewards to secure contributions preferably by the weekly envelope, and an every-person canvass." In 1956, some 3,250 such canvasses were undertaken. The new elements in Sector, in fact, are: (a) its fund-raising on an interdenominational basis, (b) its semi-professional, headquarters-directed operation.

In practice, Sector seems to work best for the already-established, "average" church faced neither with wealthy patronage nor immediate financial crisis.

Its Origin

Sector is the offspring of New York money-raising experts Martz and Lundy, who were commissioned by the American Baptist Convention during the lean years of World War II to find a booster for flagging church finances. Within a few years, the plan was exceeding the ABC's wildest dreams and being eyed favourably by the National Council of Churches. Canadian delegates to the NCC annual convention in 1954 were first to get a look at Sector, and found themselves sitting on the edges of their chairs as American Baptists reported golden-edged results, and decided to get a Canadian trial Sector into swing immediately.

The Canadian Council of Churches picked the Woodstock-Stratford, Ontario, area of south-western Ontario. They placed Rev. Sterling Kitchen at the helm and trial Sector went over with a bang. The results were: boosted attendance at services, a general awakening of interest among the people, and 70 per cent. increases in church budgets. The total budget increases for 17 churches of four denominations (United, Anglican, Presbyterian, Baptist) in the Sector's communities of Stratford, Woodstock, Ingersoll, Tillsonburg and Norwich, was $197,061.

Four Key Men

The following year—1956—155 churches from Windsor, Ont., to Ottawa, were going Sector and spectacularly boosting their budgets by more than $1,500,000 in 11 Sectors. By 1957, Sector's four key men (the United Church's Rev. Sterling Kitchen, Rev. A. Neil Miller of the Presbyterian Church, Rev. T. B. McDormand for the Baptist Church, with Mr. J. Gordon Coburn, chairman of the Sector Committee of the Canadian Council of Churches, had some 90,000 men and women across the country talking and working Sector in their spare time. The CCC opened Sector Project training schools in Banff and Muskoka, put over 100 men through an intensified course in the sales techniques Sector employs.

The plan leaves nothing to chance: beginning in January each year, the organi-

(*Continued on page* 24)

EEN-AGERS IN CHURCH

(*Continued from page* 10)

meet in organized groups during the k find their places regularly every Sun- in teen-age Bible classes. They have ering reactions to the question posed *Life* magazine, "Is the time you spend Sunday School a wasted hour?" With embarrassed shrug, some admit that it ld be true, especially on the Sundays en a teacher does not show up and they supposed to lead their own discussion. lignantly, others declare that the time y spend in Bible class discusssions is the st valuable hour of the week. "We find t why religion really matters," said one ole class member.

Some of these Bible classes are large and pressive, but most of them are small, sely-knit groups, where teen-agers can plore, with an adult guide, the meaning the Christian faith for their every-day ing.

"When in Trouble"

Church teen-agers do occasionally get o trouble — sometimes quite serious uble. At such a time, most of them find thin their church group the loyalty and derstanding that leads them back into e way of life for which the church stands. e lad whose parents and relatives denied l responsibility for him when he needed em most, lost his sullen resentment when found his minister at his side throughout s court appearance and his interviews ith the parole officers. When he was tell- g his landlady about it later he said, "I n never let my minister down again."

A layman who works with teen-agers on ckey teams as well as in church groups aintains that the teen-agers of the urches are non-conformists in many ways they do not always follow the dictates their fellows. They have their full share the rebellion that has always character- ed youth. Such rebellion, channelled and irected, has done wondrous things in the istory of our race — but to accomplish nything but chaos it needs leadership and iscipline. It would seem that these are eing found by our teen-agers in the best the church groups. To quote the presi- ent of a Hi-C group in Saskatchewan, During our teens we have to make deci- ions that could affect our whole lives. We eed the sort of help that our church can ive us."

The training centres for Christian lay orkers are finding a most significant esponse among teen-agers whenever they lan conferences for them. The Rev. everly L. Oaten, Director of Five Oaks, ays, "We give the teen-agers material of bout the same depth and level that we ive to adults. Often they think more reatively and more profoundly. They are ager to learn that God has a purpose and lan for their lives." ●

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St. John 20: 31

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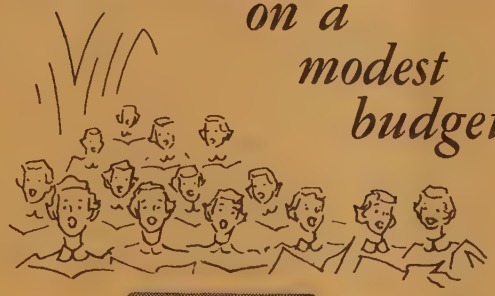

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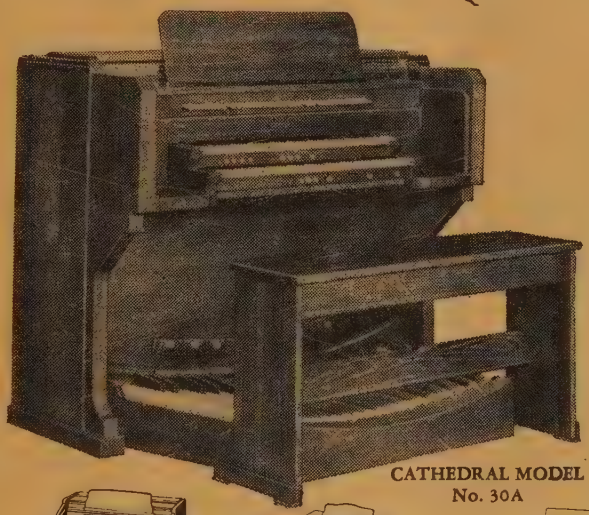

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Donald Soper* Speaks Out

I SUPPOSE prayer is at one and the same time the most obvious of all Christian exercises for private devotion and for one's personal faith, and it is difficult to understand. Most of us pray because prayer is part of the pattern of our lives. I learned my first prayers at my mother's knee as I suppose most of you did, and I think I'd be right in saying that there are very few people who at some time or other do not express some sort of prayer—even like the man in Hyde Park who said he was an atheist and, "Thank God I am an atheist." In fact in some form or other I am quite sure that prayer forms a normal pattern of the lives even of people who have very little faith.

But what sort of prayer is it? At its lowest element prayer is the attempt that we make to put ourselves in touch with that world which we believe is there and which at times is more real than the world we can touch and handle. This is what the psychologists call "mana," which is being described in various books about anthropology and about religion. Whenever a man tries to get in touch, whenever a woman tries to get into touch by meditation or by thought, by invocation; or by saying things or thinking things tries to get into touch with that other world—that is prayer, it *is* prayer of a very primitive nature, but it is prayer and is entitled to be regarded as such.

However, when we talk about Christian prayer we are talking about getting into touch with a reality which we describe in personal terms when we say that we believe the object of prayer is fellowship with God. Now if that is so, then certain immediate consequences follow. If your idea of the Universe is that God is a gentleman with a taste in upholstery and a very bad temper —as G. K. Chesterton once described an Old Testament character—then, of course, your attitude to prayer will be to conciliate or to placate or to wheedle or cajole.

A great many people think of prayer as a method of getting something out of a somewhat bad-tempered parent who doesn't want to give it, but if you get on the right side of him then you may persuade him to do what otherwise he wouldn't think of doing. There are other people who imagine that God is a kindly old gentleman but rather forgetful, and I rather suspect that those of you who go to church sometimes feel that when your minister prays he is endeavouring to keep God up to the minute by reminding Him of some of the things that have gone on in the previous week which God may have forgotten. That is a not too dreadful form of blasphemy and it happens very regularly.

We Jog God's Memory

Jogging God's memory about our particular wants is very often the method of our prayer. For instance, when the garden is dry or there is too much rain, we point out that God may have forgotten our garden needs some rain or God may have just missed the point that we would like to have a dry spell. These things are very natural and belong to a realm in which it would be stupid for us to think that men were wicked if they indulged it.

There is another attitude to prayer which is the consequence of thinking of God as someone who is malevolently disposed towards us and, therefore, we have to please Him by making sacrifices so that He will be ready to forego His anger and deal with us more kindly than otherwise He would do. That is one of the great claims that the Romans made when they said that fear makes God: that the gods are created by our fear; we are afraid of what may happen; we believe that these things are in the hands of God and that He will mete His vengeance upon us for our sin or for our failure or just because we are there. Therefore we must bring our gifts and lay them at His altar and in consequence it may be that He will forego the punishment that He would otherwise mete out to us and that He will not carry out the purposes which we fear.

No Reminders Needed

Now those are all primitive attitudes of prayer and in my judgment, and, of course, in the judgment of the Christian are not only incomplete, but erroneous in principle. So let me hurry to say what I believe to be Christian prayer. If we believe that God is our Father then we have not to remind our Father that He should love us; we have not to ask Him to be kind to us; we have not to persuade Him that He forgets us and ought to remember us; we have not to placate Him; and we have not to bring Him gifts, material gifts in particular, before He will be kind or gentle to us.

God knows what we need, as Jesus said, before we ask Him, and therefore, some people say, what is the point of prayer? The answer is simple. I don't want my children only to come to me when they want something. I want my children to come and talk to me when they don't want something, and even to come and talk to me when they want something they know I am not prepared to give them.

I remember the great Mark Guy Pierce in London when I was a very little boy. He preached a sermon of which I remember one phrase that has stuck in my memory ever since. It wakened me from my slumber during the sermon: "My boy, the other day, asked me for a pound and I gave him a penny." That has stuck in my mind and there is a certain sense in which it is a very important contribution to the idea of prayer.

If we are Christians we believe we should come to God as children come to their parents, not only to ask for things, indeed, things which may be preposterous, but because we have a love for our parents, they have a love for us, and conversation and fellowship is the nature of a true family.

Now that is the first great principle I believe about prayer. That it is the relationship of children to a father; a relationship in which to be present in the Father's house, to be in conversation with Him, to enjoy fellowship with Him, is the right and proper and acceptable thing. Therefore, prayer is meditation upon God, it is thinking about God, it is not only asking things, it is talking to God and trying to find out more about Him in order that we may get ourselves upon His side and understand His will so that we may respect and love it.

By Saying "No"

I am quite sure that if people want things they ought to go to God and ask for them, but they must be prepared to realize that God often answers their prayer by saying, "No". The trouble is that we only think God answers our prayers if He says, "Yes". And it is a very dangerous thing to think that God will only answer your prayer if He says, "Yes". I am very grateful when I hear people say, "I prayed to God and He made me better. I was ill and I prayed. Despite all the doctors did, it was the prayer that got me well."

It may be true, but what of all the people with great faith and equal fervour who have prayed to God to be made better and have become worse? I remember when I was a boy in Sunday School, the son of the Superintendent of that Sunday School was reported missing in the First World War and the Superintendent of the Sunday School asked us to pray and of course we did. Even I as a young rapscallion prayed fervently with the rest that the young man might be safe. A fortnight later came the

**Dr. Soper is Superintendent of West London Mission, London, England, and a former President of the Methodist Conference.*

)n Prayer

ds that he was safe. He had been picked)n Germany, was a prisoner of war and in health and strength. We said that an answer to prayer.

The Answers Are Different

few days later the elder brother of my icular pal at school was reported miss- Down I went on my knees again and ayed to God that he might be saved, after a few days there came through news that he had been shot down in es and was dead. That is the trouble ut prayer. If we presume to think that know in advance the answer which God ht to give, there are many cases in ch God in His infinite wisdom gives e different answers from those we eve are the right ones. Prayer is first all conversation and then trust; the fidence that all things work together for d to them that love God, and the nce of our prayer is so to keep in touch meditation and thought about God that may learn to love Him.

There are three other aspects of prayer I would like to mention. (I am leaving important one of adoration to the last ause I think it is the most difficult of) Prayer is that intercession by which lift up our loved ones to God, in which lift up other people to God in the belief t as we bring them by our thoughts into tionship with God, so we are binding m together in the golden chain of His e. I believe that prayer for other people ffective. I don't know how it is effective precise and scientific terms, but I am e that if you and I remember other ple in love, we are creating a spiritual nate which they breathe as well, and in ich they are benefitted.

Stop at City Limits

What bothers me so often about the yers of some parsons is that those yers stop at the city limits. I have heard ple pray in towns for everybody in those vns, those who were rich and those who ren't quite so rich, and those who were strated—which is a very common thing pray for today—and those people who ve psychological problems. I have wished ny times, hearing those prayers that y had been extended to the multitudes concentration camps, and to the refugees the tune of two million still in Europe, those in the Gaza Strip, in the Middle st, to those on battlefields, to the hungry ple, to the frightened people and the secuted people.

Prayer is collecting them in our hearts l lifting them up to God, and whatever good it does to them, remember my friends, that if you really pray honestly and intercede before God's Throne and will remember your place in the family of Nations in which the weakest and wickedest child of God has an equal right to the family table with you, then you are praying a-right.

Then there is the prayer of penitence. I am sure that coming to oneself is the true nature of prayer, and so seldom do we do it. It is very easy to pass through a whole week and never really consult yourself, never really face your own life. I think you will agree that this is so. So many of the gadgets, so many of the distractions, so many of the outside things can happen to us.

I was in a house the other day in which the lady of the house announced that she had the wireless and the television set on all day long, in case she should miss anything of interest on either or both. Now I don't have particular objections to that as if it were a mortal sin, but I am sure that in a gadget-ridden universe it is not very easy for people really to come to themselves and, therefore, it is not very easy for them to repent.

Take Time Off

Until you do take time off from the things that happen to you and the voices that are thrust upon your ear, to consider yourself, not introspectively, but practically and realistically, it is highly unlikely that you will be disposed to the sort of penitence I feel every time I look at myself and realize what a poor fish I am in a world in which God requires for the fulfilment of his purposes a very much higher standard of morality and personal discipline and decency and work than I give. That is prayer.

Finally, I would like to say a word about that prayer which is adoration. You know that all true prayers in church begin with ascriptions to God in which we offer ourselves to Him. That is not easy to do. Some people feel that they are rather perfunctory introductions to the business of prayer which comes a little later when you tell God what you want. But it is true that we can come to God with a sense of awfulness, in the exact meaning of that word, aware that He is the Creator of all things.

If we think that a Sputnik is marvellous, if we think a television is marvellous, how much more marvellous is the Creator who put these things into the Universe, and for

(*Continued on page 29*)

"The trouble about so much religion is that we regard God as a hail-fellow-well-met and Jesus as a kind of pal."

"Prayers stop at the city-limits."

"There are people who imagine God as a kindly old gentleman, but rather forgetful. Jogging God's memory about our particular wants is very often the method of our prayer."

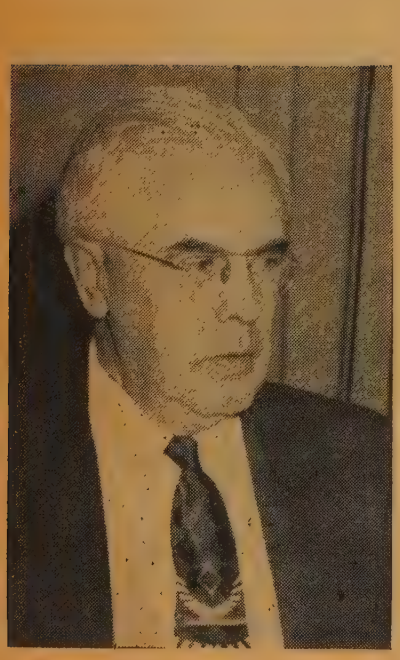
"God often answers prayers by saying 'No'."

"When some ministers pray they seem to be trying to keep God up to the minute by reminding Him of some of the things which have gone on in the previous week."

"Attitude of some to prayer is to conciliate, or to placate, to wheedle or cajole."

I Went Back to

Professor L. C. Walmsley, for 27 years a missionary in pre-revolution China, had a chance to return. For a month he went where he liked, spoke to old friends, and reports here what he saw, heard, and thought



I WAS day-dreaming instead of marking papers one day when my attention was mildly attracted by a slip of yellow paper pushed across my desk. A falling leaf, I mused — but then it isn't fall. . . Idly I read: *Invite you China one month. . . . Inform Chinese Embassy Prague Passport Number. . . Chinese People's Association for Cultural Relations with Foreign Countries.* . . A queer sort of joke, I thought dreamily feeling the yellow paper between my thumb and forefinger. . . What tricks one's imagination can play! My eyes ran over the words again—*China. . . . One Month* — and suddenly I was wide awake! I *was* being invited to China and for a month's visit! Invited to go back amongst the people whom I had learned to love during the 27 years I lived and worked amongst them as a missionary.

I knew at once that I wanted terribly to get back to China and see for myself what was happening to her people while in the grip of an alien ideology. I wanted as well to explore places of historical and cultural interest for the sake of adding fresh colour to my work in the University of Toronto's Department of East Asiatic Studies; and I wanted especially to feel the pulse of the Christian Church and to see again old friends with whom I had associated through past years. So I accepted and in a month was in Peking.

For five weeks I travelled more than 6,000 miles through China. I was allowed to go where I wanted to go, see what I wanted to see, and do what I wanted to do, often unattended. . .

What of the Church?

In Peking I had a long interview with the Director of Religions in the Government. His attitude was distinctly anti-religious and he said that when the socialist state was completely established there would be no need for any religion, no one would be interested in it any more; it would soon slough off and be completely forgotten.

As I travelled from one place to another I found plenty of evidence to negate this statement. I was in Hankow on a Sunday and insisted on my interpreter accompanying me to church on the plea that I could not understand the down-river dialect. I was happily surprised to find in the church, which was a part of the Church of Christ in China, a very fine atmosphere, everything well arranged and in good taste. The music was excellent, an organ and a piano, in time and in tune! The singing was aliv The sermon was splendid.

The interpreter was quite impressed, a I think more surprised than I was. H approved of the general line of thought the sermon: Christ came into the wor with a gospel of peace, justice and brotherhood. He came to remove barrie between man and man, between nation a nation, to take away hatred between rac and to unite man with God. The hym "Publish glad tidings, tidings of peace caught his attention—"ho-ping"! peace!

"So the Christian Church teaches peace!

"It certainly does," I replied, "mo than any other organization. I know no group of common people on this ear who want war."

That seemed an almost incredible id to him.

In Shanghai, 60 Catholic Churches, 1 Protestant Churches, 200 Buddhi temples! A fine new Protestant church h recently been built near the hotel whe I stayed.

In Chengtu, when I visited our form West China Union University where many missionaries worked, I was delight to discover that the backbone of their st was made up largely of medical m trained in our institution. In Nankin where I visited another of our form graduates and his wife, I found the Bib College well kept and flourishing, one five in China. There were over 100 studen in the Nanking institution, with more th 90 in addition taking a refresher course.

It takes courage to be a student theology in China today. There is possible mixing of motives in making th choice. I felt among the Chinese Christia something that I believe existed among t early Christians, a faith shorn of all no essentials, a faith based upon the simple and deepest reality of life. I have qualms about the vitality of the Christia Church and even though it represents very small segment of the Chinese peopl I believe its influence reaches far and wi reach still further as time passes.

Change Among Workers!

What is taking place in the hearts an minds of the people as a whole? I soo discovered that all had not benefitte equally, and of those groups strong fo individualism and unable easily to confor to authority, conditions have been prett grim at times. But even among this grou —mostly intellectuals and therefore

inority in a land 85 per cent. peasantry I found many exceptions. But it was nong those who work with their hands at I noticed the greatest change—farms, technicians and such—here there seems be a new spirit, an entirely different titude. Work is no longer something to e despised, or accepted passively as a cessary evil. It is now honourable and means toward a great end—the advancement of China into a new age of industrial pansion.

Indeed physical labour is held in such gh esteem that even the white-collared asses are encouraged to spend at least ne or two hours each day at some conructive physical task, not only for health's ke (though this, too, is strongly stressed), ut for the improvement of the material nditions of the country. Gone is the me when the scholar walked about with is hands tucked in long sleeves as a proud dication that he did no physical labour. can remember when even to carry a rcel or a lantern was frowned upon by e intellectual as coolie work.

Everywhere I went, the motivation for ork seemed to be the satisfaction of hievement, the doing of something worth hile. No longer did the men who washed e corridor leave a "no man's land" of nwashed territory between their mops, ch fearing to do more than his share. nstead, they seemed to work together to omplete a task that needed to be done. he number of bricks that a mason may y in a day is not prescribed, nor the umber of characters the type-setter may et. And they expect no squeeze, nor will ey accept any tips.

No "Tipping"

I can see the "old China hands" smile t this as they recall their experiences in he "tippingest" country in the world. They annot believe it and they think that I was aken in. But honestly I looked for signs f it everywhere and saw none. No hand as ever outstretched, no one even acted s if he expected a tip.

Each time I tried—and it was always hen I was on my own, away from any uide or attendant, I found myself embarassed by the reaction called forth. In fact was made to feel almost as if I had ffered an insult. Indeed there seems to e a scrupulous honesty in all things among he people.

Knowing the old China, I had accepted vith more than the traditional grain of salt the report that flies had practically disappeared. And yet, though I kept a keen look-out I did not see a single fly until I was in a small town twenty-five miles south of Sian. Now men might fool me, but I am quite sure the flies could not! The disappearance of tipping—yes, and of flies, too—was to me a clear indication of the seriousness and the thoroughness with which the new China was tackling the things she felt important to achieve.

The spirit of honest co-operation rather than competition was to me an inspiring thing. I watched men at work everywhere —on the roads, in the fields, in city streets —busy at their various tasks; and always there seemed to be a spirit of working together toward some definite end. Never was I more surprised than when I went to thank my chauffeur who had driven me miles trying to find my destination and who had waited hours for me. He stood proudly and said, "This is the work I have been given to do, and I am proud to be able to do it."

The people seem to have a little more to eat, and are better dressed than formerly. Certainly I found no beggars (with one exception when two well-conditioned women in a crowded railway station attempted briefly to solicit alms of me). Physically the people are noticeably better. I was amazed at the absence of disease and of unattended sores in street crowds. Injuries seemed well protected with clean medical bandages. There seems also to be a standard of minimum essentials to which everyone conforms; and these essentials are distributed more equally than has been the case for many generations.

Anyone is *allowed* to own a car, but no one amongst all I met could afford one! And anyway, there was no glittering 1958 model to be coveted in order to impress the neighbours! It is as if together they were striving to move upward from one level of living to another, and they are doing it, apparently in the eager spirit of achievement.

Just how has this spectacular change in the spirit and outlook of the whole nation been accomplished in such a short period of time? Here and there I have run across clues to the answer.

"Public Opinion"

The Chinese Communist government has been shrewdly aware of the value of public opinion, and has bent all its resources in the direction of winning the support of the common people. They have done this by persuading them that everything that was done was entirely for their own good. They have been helped in this by the fact that the Chinese are an eminently practical as well as intelligent people. Traditionally they have been willing to accept what seemed basically good for them without quibbling over theory.

Their success has been illustrated by the following observation taken from an article written by Lord Boyd-Orr, after he and his wife visited China last summer, "to see if they were doing what they said they were doing." Being a medical man by profession, as well as food administrator for United Nations, Lord Boyd-Orr was particularly interested in developments in public health. When he asked the Chinese Minister of Health how such amazing things had been accomplished in the control of disease and the elimination of a number of very serious menaces like cholera, smallpox and typhoid, when there was such a great lack of trained medical men, she replied simply, "We have sold health to the local communities, and they have taken it upon themselves to carry out these programmes for the elimination of disease."

The Chinese government has indeed "sold health" and a good many other things to the common people. They feel that the thing to do is what needs to be done for the good of the group and of the country: keep streets and homes sanitary, respect and preserve public property, construct buildings to "last 100 years."

They are inspired by a spirit of nationalism often to achieve ends which are Communist in nature. They understand the one, but the majority of them are not too much concerned with the ideology of the other.

One friend remarked to me: "We must admit that this is the only government that has done anything for the people in

(*Over*)

See the New China

How to make a Bequest to THE UNITED CHURCH OF CANADA

BEQUESTS for the Church as a denomination, should be made to, "The United Church of Canada." Bequests for a local congregation should be made to the trustees of that congregation. The most general form of bequest is as follows:

> *"I give to The United Church of Canada the sum of..... dollars,"*
> *or, "All the rest and residue of my estate, I give to The United Church of Canada."*

A PARTICULAR part of the Church's work may be supported by adding a qualifying phrase, for example,

> *"I give to The United Church of Canada the sum of..... dollars for Home Missions."*

TO PERPETUATE the memory of a loved one, a clause in the Will might read:

> *"I give to The United Church of Canada the sum of..... dollars to constitute the Edward Smith fund. Interest only on which shall be used annually for the work of the .....Board."*

FOR helpful information or suggestions about the making of bequests you may write to:

The Treasurer: **THE UNITED CHURCH OF CANADA**
Wesley Buildings, 299 Queen St. West, Toronto 2 B

hundreds of years. Though I myself cannot subscribe to Communist ideology—for I am a Christian and go to my own Church every Sunday morning — I must in all honesty recognize that our government is genuinely interested in the welfare of the common man, and the people have been persuaded of this by the benefits they are enjoying." This remark helped me to understand why the people seemed so willing to co-operate, and did not resent the conditions of conformity and obedience which were imposed upon them.

One might add that conformity and obedience is an age-old pattern, and that they have known no other. Where once it was, "What is the honourable will of the Emperor?" now it is, "What does Chairman Mao say?" Neither has there ever been much opportunity for individualism in Chinese society.

As for the freedoms which we take for granted — freedom of speech, freedom of religion, freedom to disagree, to change jobs, to travel, to read what we like, say what we like, hear what we like—these the masses have never known and therefore do not miss. It is perfectly true that they read only what they are intended to read and hear over the radio what has been chosen for their consumption. (Radios are not common, often only one to a street which acts as the mouthpiece and oracle for the whole community.) The schools are used to indoctrinate Communist principles, and discussion groups are held everywhere for the purpose of making policies, plans and programmes known to all.

The Chinese have little opportunity to deviate from the over-all Communist programme. It is true that there are groups who have found it difficult or impossible to conform, and that mental coercion has been applied to them to make them fall into step. But the government, it seems to me, has been most skilful in the way in which it has put many of its objectives before the people so that they accept them seemingly with no sense of having anything forced upon them.

Peace and Prosperity

Another factor which has further strengthened the people's support of the government is the fact that it has brought almost unprecedented peace and prosperity to the country. One day I asked a friend among the intellectuals why it was that the great mass of the people had swung so agreeably behind the Communist programme with so little sign of opposition. He answered simply, "Because the Communists have given the people security and peace."

My mind swept back over the years to times I had known in China — watching from our veranda helplessly while vegetable farmers behind our house shouted in terror

l anger as soldiers rushed like a horde locusts and took the whole season's p; times I have seen farmers left destie with no remuneration, no redress, nor urce to which they could appeal; times en travelling on the rivers we saw boats ed by bandits and terrified boatmen shot and intimidated. I thought of one city which we lived when within one year e different war-lords marched through it, ting the people's shops and homes while y cowered impotently in dark corners. aw again the dying man beside the road o had been assaulted and left to die cause he had resisted the press gang that s scouring the countryside for able-died men to carry the army's ammunition d supplies into regions from which more en than not they never returned.

I remembered the heavy levies made on our city to insure them against nder, and how, when we left in 1948, e people had already paid forced taxes to 1984.

Peace and security—it is not the peace d security that we know in Canada, those hts which we feel are our due according our ideas of citizenship and of privacy our lives and homes, with dependability, re or less, even in income taxes! Our alienable rights! No, it is not these. It the elemental, almost primitive rights of elihood, of being permitted to live with ough food and shelter for themselves and eir children.

The present rulers of China are not too ch concerned with certain levels of rality. They claim that when the basic eds of the people are met, leisure, cul-ral and other values will follow. We in e Christian world believe that something ch more than this is necessary for man's llest flowering and greatest self-realiza-n. It is something that belongs to the definable realm of the spirit, that relates n to the eternal. The Chinese people are great race, and I have faith to believe at the time is not too far distant when ey will insist on this for themselves and us grow into a larger vision of the eaning of existence.

Of course I would not choose to live der a Communist form of government, less I felt confident that by so doing I uld make some distinctively Christian ntribution to that society. And of course would never subscribe to the principle at the end justifies the means. The ruth-ss destruction of human life, mental and ysical coercion, disregard for spiritual lues are means that no Christian can er justify on the grounds that good is ereby achieved. Surely, as Christians we lieve that there is a more effective means bringing in a new order than this.

In the meantime I can be glad for the easure of progress they have made, and rejoice to see hope replacing despair, and ide in achievement replacing fatalistic athy. ●

The bells rang . . . but it was a tablet on the church wall that told of Way Village's . . .

SIX MINISTERIAL SONS

By W. R. LAKE*

The author's father

ONE Sunday morning on my recent visit to England I heard the church bells ring again. Their bright, mellow chime echoing across the hills and dales is one of the sweetest sounds man has ever heard. The church bells ring the music of the centuries. In the Devonshire home where I'd heard them as a boy, my father also heard them as a lad, and his father, too. For ages they have been the church's out-reach. Such music brings God's presence very near. I, too, have stood in silence on the moors at the heavenly sound of bells. You can't know rural Englishmen until you've known their bells.

Tablets Talk

That morning in the church I had little ear for the message of the minister. My eyes were upon the memorials around the walls. There they stood in the sanctuary, polished stone tablets with messages for all to see and read; telling of the lives, the sacrifices and the deeds of those most honoured by their friends; whose days of earthly life were through, but who had left the place and people better off by what they had been and done. Now, after years away, I was glad to see my family's name among the rest. We are members of a great and gallant company of the children of God.

A few days after that I went alone to Way Village. I'd been there five years before with Dr. John Tucker from Africa, and now I wished to have a picture of one stone beside the pulpit wall. I speak of it because it ties the churches of my English home with Canada and Africa as well. This is how it reads: "To the Glory of God and in Loving Memory of Mabel Lake Tucker who served Christ in this Church as Sunday School Teacher, and this district as London Missionary Society Secretary, and in Dondi, West Central Africa, as Missionary. May 31st, 1921."

That stone tablet is the only outward memorial of the fact that through the little pastoral charge in which Way Village Chapel is one preaching point, no fewer than six living ministers have come into The United Church of Canada and one missionary's wife, who died on the job in Africa.

A Lay Preacher Challenged

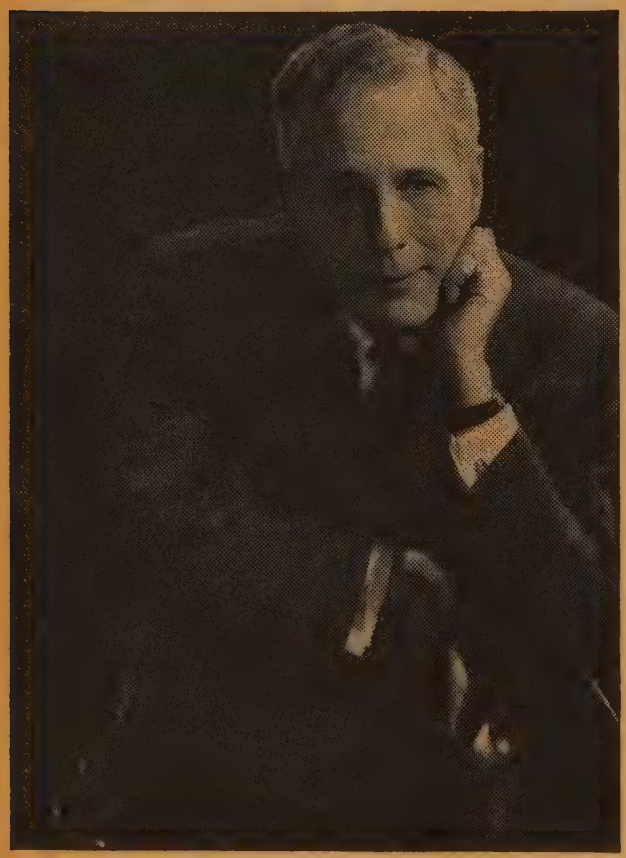
The story begins with the trials of a young furniture factory apprentice who was named for the post of assistant preacher. John Tucker, for that was his name, was not impressed and thought his chances would be better in the furniture line, but the people who heard him preach had other ideas. Here was a youth gifted of God for his work. Their duty was clear. They must make him aware of God's claims. So William Lake was appointed to press him to take up the work. While the church meeting was in progress, John Tucker was engaged in quite another way, writing a letter to say he had lost his interest in their work, and asking to be excused. As soon as young John had posted it he knew he'd done wrong. In his distress he counselled with a friend and together they decided that if indeed God was calling John to go, then He would know of His change of mind and send him word again. Within a day or so William Lake's further letter arrived. "John Tucker, if you at all desire sometime to become a Minister you are missing the chance of a lifetime if you do not take this. Think it over once again." Inwardly aware that God was in this thing, the young apprentice demurred no more. So began a life pilgrimage which has made the Rev. John T. Tucker, D.D., now of Lisbon, one of the most important figures in Protestant missionary work in West Africa.

Canada Calls

The next step in our story was taken near Way Village when John Tucker asked the Sunday School teacher, Mabel Lake, to marry him. Mabel's father, Farmer Tom,

(*Continued on page* 25)

**Minister of Kincardine (Ont.) United Church.*



Short note to a Certain Church Organist we've heard about

Dear Sir or Madam:

Please forgive our getting in touch with you so publicly, but it was the only way. We don't know who or where you are, nor which church you serve. What scanty information we do have indicated that for some time you've been hoping your church might install a new organ. Also that you've heard about the Hammond Church Organ and might welcome an opportunity to play it.

This is a cordial invitation to you to do exactly that . . . whenever you wish. We think you'll hear church tone as majestic and as reverent as you've always hoped it could be.

We're listing all our addresses so you'll know where to find us. Come in any time. Or write . . . we have an excellent brochure we'd like to send you.

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e Chatterbox

ANON J. B. PHILLIPS, whose translations of the books of the New Testament are so popular, is working on a new book, tentatively called *God Is Our Contemporary.* n interview with Dr. Robert Burns, Atlanta, just published in *Presbyterian Life,* Phillips explains this book as a new approach to what he considers his major subject How are we going to cure the apathy people have toward Christ?" To the question he got started on the translations, Dr. Phillips recalled when he was pastor of a bed-out church then meeting in a corrugated iron shelter, he was shocked to discover the young people of the congregation "understood hardly a sentence that I read the Authorized Version." . . . "I feel my present particular calling," he said, "is elp ordinary people to understand both the Scriptures and the teaching of Christ by writing." . . . The little book, *"Saying Your Prayers,"* reviewed by Dr. A. J. Wilson, ne that may be read with profit following the article on Prayer by Dr. Soper, in issue.

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ying Your Prayers"

y Anthony Armstrong. (London and oronto: Geoffrey Bles.) $1.00.

eviewed by A. J. Wilson.

Saying Your Prayers" is a compact e hard back book of 80 pages, less than 0 words. The author defines Prayer as king to God," warns against "mechan- patter" and declares the attitude of the on at prayer is basic. Such an attitude ld include humility, sincerity, faith. book discusses "what to say," answers. prayer and persistence in prayer. It is ten in plain language, should prove ful to perplexed laymen. Ministers also be helped by it.

ly One Way Left

y George F. MacLeod. (The Iona ommunity.) $1.50.

eviewed by L. H. Cragg.

he purpose of this review is to draw to attention of those who have not seen book which they ought not to miss. It ot a new book—the lectures on which was based were given in 1954. But it is imely book. Indeed, at this moment en our Church is entering upon the sion to the community phase of its ission to the Nation," no book could be re timely. It is written on the assump- that the Christian Gospel is relevant the whole of life, that a Christian must concerned about his community and his ion, must be involved in politics. It asks y Christians have so little influence in nmunity and national affairs. It suggests ne of the things that, in the opinion of author, should be done about it.

'In the opinion of the author"—yes, this an opinionated book. But the opinions those of a very able man, Sir George cLeod, present Moderator of the Church Scotland, and famous throughout the rld for his work with the Iona Com- nity. They are stimulating opinions, lliantly, arrestingly and provocatively pressed. And they are opinions that will hard to refute.

This is a book for United Church people read *now,* especially those who are con- ned about the Mission to the Nation. ten:

'I simply argue that the cross be raised in at the centre of the market-place as well as on the steeple of the church. I am recovering the claim that Jesus was not crucified in a Cathedral between two candles, but on a Cross between two thieves; on the town garbage heap; at a cross-road so cosmopolitan that they had to write his title in Hebrew and in Latin and in Greek (or shall we say in English, in Bantu and in Afrikaans?); at the kind of place where cynics talk smut, and thieves curse, and soldiers gamble. Because that is where He died. And that is what He died about. And that is where Churchmen should be and what Churchmen should be about."

"See what I mean?"

Naked To Mine Enemies. The Life of Cardinal Wolsey

By Charles W. Ferguson. (Toronto: Little, Brown & Co. [Canada] Ltd.) $6.75.

Reviewed by Harvey G. Forster.

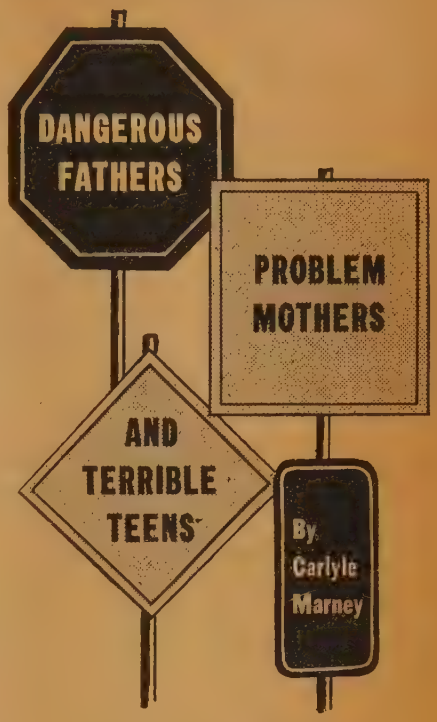
Modern thinking suffers from the lack of historical perspective. Awareness of the origin of our institutions, social and political, would eliminate many current fallacies. Sound principles would displace political expediency. Unfortunately far too few writers are willing to accept the discipline which historical analysis requires. Moreover, the combination of insight with descriptive power is all too rare.

The publication of a book which deals realistically in pleasing style, with one of the formative eras of English history, is an important event. *Naked to Mine Enemies* is a great book. It is detailed, authoritative with an excellent bibliography, and written in an exciting style.

The book is a biography of Cardinal Wolsey. It covers a brief fifty years of English history. This is its primary concern, but because of the international influence of its subject, it has to include continental European history. For fourteen years Wolsey ruled England in the name of Henry VIII and wielded at home and abroad a power seldom given to mortal men. Certain fundamental loyalties controlled his life, a devotion to the king and a concern for the Pope as head of the church. Neither one proved reliable and Wolsey died unbefriended by those whose welfare had been his great concern.

During these hectic years, England

A book of signposts to happier family living...



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achieved maturity as a nation. The common people from whose ranks Wolsey had sprung, began their struggle for a hearing. The seeds of rugged independence were sown, to influence all parties in England. Forces were set in motion to limit the power of kings; Parliaments claimed and secured the right to rule. Colleges were established and the pattern for the English educational system was formed. Foreign trade was encouraged and England became a commercial as well as a political power.

Religiously the Church become national, not especially because Henry wanted the right to remarry but because the papacy had entered the political arena and had been worsted.

The brilliant author is a senior editor of the *Reader's Digest*. He knows how to write. He knows also, how to edit. He has produced not only a fascinating book but also a scholarly one.

Neither Black nor White

By Wilma Dykeman and *James Stokely*. (Toronto: Clarke, Irwin & Co.) $5.75.

Reviewed by A. C. Forrest.

The authors, man and wife and southerners, have been busy travelling through thirteen southern states since the Supreme Court decision of 1954. What they see and hear they report. She is a writer, and an observant one. He is a poet and it shows. The result: a book which is a delight to read aside from being jam-packed with facts and quotes, a mine of information and impressions of the not-so-solid south.

The Canadian who thinks that the race question is relatively simple, a choice between right and wrong, black and white, will discover that this is pretty confusing. The authors, liberal and humane themselves, will win the sympathy of a northern Christian. They do shed their light without much heat. Some of the quotations from southern preachers will not prove beyond understanding by a Canadian. It becomes very obvious before one gets far into the book that the question is neither black nor white, and there is a lot of sociology here before the southern white is understood. Next to a long visit and considerable ears-open, mouth-shut travelling through the south, we recommend this book. It will do for the reader what some of Edward Murrow's reporting did a while back for the T.V. viewer.

The Church School

By Paul H. Vieth. (Philadelphia: Christian Education Press.) $3.50.

Reviewed by David I. Forsyth.

I have just read Paul H. Vieth's new book, *The Church School*. I feel that this is a book that every minister and Church School superintendent should possess.

There is excellent material here for personal reading, and for Workers' Conferences in the local church. It is practical, and there are many evidences that the author, Dr. Vieth, has worked at the local level. He makes provision for the variations in different denominations, and seems to deal in a practical way with every situation that exists. I felt that the treatment was com plete, but when I turned to Section 15 o "Problems in Church School Leadership with a listing of pages that contain answer to these problems, I felt that this listin with page references made the book twic as valuable. It is a book that should be i every Church School Library.

March the Ninth

By R. C. Hutchinson. (Toronto: Clark Irwin & Co., Ltd.) $4.50.

Reviewed by Honor Buttars.

This is not just a suspense novel o intrigue and violence set in post-wa Europe, but one that reveals the mora implications which people personall involved in a past war must face. Revenge judgment, love, expiation are the emotion which set the pace for the actors. D Reichenbach is the narrator, a human doctor, who in answering a call to save th life of a mysterious man is precipitate through his love for a woman and pity fo her family into the strange situation o helping to smuggle an escaped Germa officer out of the country away from hi prosecutors. But judgment waits in a sma Yugoslavian village. Atonement is demande for the events of a certain March the ninth and met, but not by the instigator.

Mr. Hutchinson has that happy abilit of all good story tellers of being abl immediately to transport his readers fro their own familiar surroundings into th unusual circumstances of his tale, and ther to hold them until the end as intens spectators of all that transpires.

For Church Leaders

NO ESCAPE FROM LIFE

By John Sutherland Bonnell. A book about people who have triumphed over ill-health, failure, guilt, inner anxieties, etc. The author, Canadian born, minister of Fifth Avenue Presbyterian Church, New York, is famous for his counselling work. $3.75

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ching A Child

y William E. M. Aitken. (Toronto: W. Gage & Co., Ltd.) $2.00.

eviewed by Mervin A. Bury.

very teacher, and that includes parents, nentary School Teachers, Sunday ol Teachers, and ministers—especially e who teach in Public Schools, will this book with profit and with sincere tude to Dr. Aitken. It has been written of a long and rich experience in deal- with children and teachers. Every page als that it is the handiwork of an rt who also possesses a sensitive and erstanding heart. It is more than an exposition of the philosophy of teaching setting forth the best educational psychology of the present time, for it also contains vivid illustrations and practical exercises which encourage learning by doing.

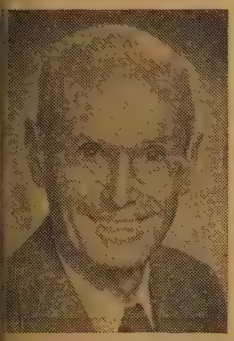
This little book of some 25 chapters, many of them short and cogent, introduces a variety of subjects of interest to the teacher and the teacher-in-training, including "You Want To Learn To Teach," "Habit and Skill," "Interest and Attitude," and "Learning To Understand." These and many other pertinent topics are effectively discussed in an interesting and convincing manner, revealing that Dr. Aitken is himself applying in his book the very principles he is advocating.

William Scott* tells about the

LAST OF THE PIONEERS

THE YEAR 1958 has particular significance for the United Church's Korean Mission. It not only marks the 60th anniversary of the Mission's founding, but also the 90th birthday of the one remaining pioneer.

Dr. Robert Grierson is a vigorous 90. He has kept himself physically fit by exercise. Don't ask him how he did it or he may challenge you to a dozen push-ups or race you to the corner.



He has memorized hymns and written episodes of his life in Korea. His eyes still sparkle and he still shows the eager spirit that drove him to Korea sixty years ago. Retired for over twenty years, he has lived in Canada but his heart's in Korea.

Dr. Grierson's zest and energy were often a thorn in the flesh of his more stolid colleagues. He fought against confining mission efforts to the southern stations and urged expansion northward. He opened the first mission station in the most northern province. He travelled it extensively and crossed the borders into Manchuria and Siberia where tens of thousands of Koreans were founding new settlements. He organized his converts into a Three Nations Mission to carry the gospel to these frontier outposts. His vision was finally vindicated when the Korea Mission became the concern of the whole Canadian church, with staff sufficient to open two new stations in the north.

In medicine he called himself a "universal specialist," treating all diseases and attempting all surgery — "outside the brain cavity" — including plastic work for hare-lip and other disfiguration. He worked with limited equipment and staff but added the warmth of his Christian sympathy, identifying himself with his patients and their friends.

Medicine had frequently to yield priority to church work. As an ordained minister with an exceptional command of the Korean language, he was in great demand for special occasions in church and school. These were his major responsibilities, but in addition he served as teacher in college and institute, as school principal, architect and builder, choir leader and bandmaster. In all of which his primary interest was evangelism.

Sixty years ago when Dr. Grierson went to Korea, the number of Christians was less than 10,000; today they exceed a million and a quarter. At that time there were some 300 Christian groups, under missionary supervision; today there are over 5,000 church groups, shepherded by 4,739 Korean workers.

The greatest increase in numbers came after the defeat of Japan. Partition at the 38th parallel, followed by the communist invasion, blighted the hopes that had risen with independence and brought mental and physical hazards which prepared many minds for the gospel. Christian refugees, dispersed to every village in South Korea, bore witness to the power of their faith to bring comfort and uplift, to sustain moral integrity and to kindle new courage and confidence.

So the church grew. It did much to maintain Korean morale during the war. It meant much to the villagers to hear the ringing of church bells and the singing of Christian hymns, to know that prayer was being made to God for them and for their country, to learn that the church had friends in many lands who expressed their Christian concern in the form of relief bales and relief budgets. Faith in a God who cares and in a fellowship that shares brought many into the Christian church.

**Dr. Scott, of Brantford, Ont., former missionary to Korea, was associated with Dr. Grierson for many years in the work of the Mission.*

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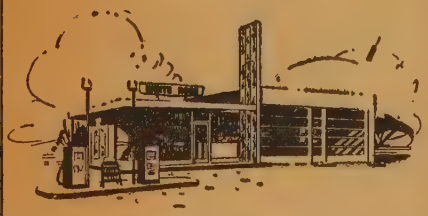

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SCORE THROUGH SECTOR

(*Continued from page* 12)

zational work begins filtering down from CCC headquarters through the local Ministerial Associations to the churches who band together, hold special sessions and supper-meetings to plan their attack. By the fall, a quarter of the members of nearly every congregation in Sector have been primed and readied. With pamphlets, project turn-over sheets and pencils in hand, they go out "two-by-two" on the visitation that brings back the churches' bread-and-butter. When ten weeks of door-knocking are over, the churches' budgets are reache After that comes "Commitment Sunday."

In the tiny, white clapboard Unite Church at Salisbury, N.B., — with its co gregation of 100 men, women, and childre —the organist glanced up at his mirro saw the front pews filled with laymen, an remarked, "I never knew we had so man men in our congregation."

In 1958, Sector projects from Vancouve to the Maritimes expect to raise near $11½ millions for work in the churches an hope to persuade thousands more Christian to turn to more active participation i church affairs. ●

The Question Box

We welcome queries to this box, and we will try to answer questions briefly. But please be brief. We may take the liberty of re-writing questions and combining several similar questions in one.

Q. *Sometimes newspapers (and sometimes ministers, too) speak of "Altar" in the United Church. Is this theologically sound?*

A. Strong-minded Protestants will quarrel furiously with those who call the communion table an altar, on the assumption that they mean the same as the Roman Catholic Church where Christ is sacrificed again. In normal use, however, we assume that altar means simply the table or the places where gifts are made and the sacrifice of worship offered.

Q. *Is there any sign of a new hymnary being produced for the United Church?*

A. Not that we can see. We assume that eventually there will be some revision of the present one. But we doubt that the church would desire or welcome a new one for some decades yet.

Q. *Does the United Church teach that original sin is upon us through the fall of Adam, or by our own doing?*

A. Article 5. "Doctrine" says: "We believe that our first parents, being tempted, chose evil, and so fell away from God and came under the power of sin, the penalty of which is eternal death; and that, by reason of this disobedience, all men are born with a sinful nature, that we have broken God's law and no man can be saved but by His grace."

Q. *Does The United Church of Canada object to renting their church halls out to dance clubs?*

A. This is the responsibility of the local Session—we can't say we're very enthusiastic about the custom.

Q. *Do you think it proper for a minister to interrupt a worship service in order to direct latecomers to an empty pew?*

A. Normally we are organized so that such would not happen. But we can imagine circumstances where such an intrusion could be forgiven.

Q. *Does the United Church encourage its people having the Book of Common Order? Would not this be a good way to teach worshippers the beauty of a liturgical service, and encourage them to participate more fully?*

A. The Book of Common Order is inexpensive and it would be helpful if more had copies and studied the services.

Q. *Can a person be received into membership of the Church other than in the presence of the congregation?*

A. Yes.

Q. *Is it proper for a man to be elected an elder, and become a member of the Church at a later date?*

A. No — but it is conceivable that this might happen in exceptional circumstances.

Q. *Is it customary to allow photographers to take pictures of a bride and groom when a marriage ceremony is taking place at the Communion rail?*

A. It is bad taste — especially with flash bulbs.

Q. *Does the United Church have workers in the Yukon?*

A. We have a missionary stationed at Whitehorse (North-West Territories) — and the congregation, bless them, all get THE OBSERVER.

NISTERIAL SONS

(*Continued from page* 19)

tiously insisted that any suitor for his ighter's hand must be worth his salt.

"Young man," he said, "if you want to ry my daughter you must first be perly established in your profession."

ohn Tucker saw the good sense of this , again, what was he to do. He was in way qualified to pass entrance exams college work; neither did he have the essary fees. Then he came to hear of opportunities for men to train and k their way along in the Church in ada. An invitation came. Here, he saw, God's way of opening up for him a r to a fuller life. So, much as he hated ing his home and the girl he wanted his wife, he decided to emigrate.

n two or three years Mabel was able to ow him and they were married. Then several more years there came to the ntreal Training College, where John cker was a student in his last year, a uest for a man for urgent work in ica. The students were told to choose man. "We must send the best of the r," they said, "John Tucker is the man." at could John Tucker do?

Go West, Young Man

Passing through England on their way to ica, John and his wife visited her home l found there another evangelist who, at lliam Lake's request, had succeeded cker. He was looking, as they had done, a way to a life of fuller Christian ser- e. "God is opening up ways in Canada," Tuckers told him. "He needs men for ining there." So not long after, Arthur ed also sailed west, trained likewise, and er serving as Padre in the First World r was also called to Africa to serve ven years before settling in Drayton, tario. Both these men raised families. day their sons, Theodore Tucker and rold Steed, are in mission work; the mer, after serving in Africa, is now ecutive Secretary of the Africa Com- ttee, Foreign Missions Division, U.S. tional Council of Churches, and the ter a missionary in Angola, while Arthur eed, the second, preaches in Toronto's w Humber Valley Village Church.

I Made Number Seven

Five years ago I made number seven of e group of ministers and missionaries ming to Canada via Way village. Think- g it through, I cannot but feel that the ys of God are very wonderful and range. Why is it so few people believe at they have a duty to "Go out unto all e world?" Do they think God's work is ne? Do they think God does not speak? do they think there really is no God, or there is, He does not care? The life and luence of my father, William Lake, are adequate rebuke to such carelessness d disobedience. ●

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About People and Places

$1¼ Million College Growth

St. Andrew's College, Saskatoon, starts its financial campaign March 17th. Because of growth on the campus and expanding needs, a new wing is imperative. The estimated cost of the extension programme is $1,250,000. Three-quarters of a million is required to cover costs of building construction and campaign expenses; $100,000 for the permanent maintenance of the whole structure; $200,000 will endow the extended academic facilities, and $200,000 will endow the student centre and directorship. The total has been broken down into Presbytery and Pastoral Charge allocations. Twenty Sask. churches have written $150,000 (half of their allocation) into their budgets for 1958. Individual contributions direct to the College have exceeded $20,000, and certain substantial legacies have been committed to the College Extension Programme.

Lectures and Panels

There were 154 enthusiastic delegates at the **Third Annual United College Conference** in Winnipeg during February. Rural and urban ministers, theological students and deaconesses listened to Dr. Nels F. S. Ferré give three lectures on "Christology," and to Professor George Taylor lecture on "Modern Trends in New Testament Scholarship." A panel discussion followed on "Pastoral Counselling and the Doctrine of Sin." Chaired by Principal W. C. Lockhart, members were Dr. J. G. Pincock, Rev. Greer A. Boyce and Rabbi Schachter of the Dept. of Judaic Studies of the University of Manitoba. Ministers from Saskatchewan Conference and two from the Presbyterian Church in Minnesota joined the Manitobans, who came from Flin Flon in the north to Fort William in the East. Rev. Nelson Mercer was chairman.

Frobisher Again

For the second year a **Work Camp** is to be held at **Frobisher Bay** in the Arctic during July and August, sponsored by the Committee on Young People's Work of the Canadian Council of Churches. Eight men and four women will continue work on a government rehabilitation centre for Eskimos and carry on a religious programme.

A China Anniversary

Marking the 50th anniversary of their departure for China, a group of eight missionaries gathered for dinner in Toronto. They were **Dr. and Mrs. A. W. Lindsay**, Toronto; **Dr. and Mrs. Wallace Crawford**, Lambeth, Ont.; **Dr. and Mrs. George Sparling**, Hamilton; **Mrs. R. S. Longley** and **Mrs. W. W. Shoup,** formerly Mrs. J. R. Earle. Mr. Earle died of typhus fever in China and Rev. R. S. Longley passed away in Toronto about eight years ago.

The Good Samaritan Plan

Rev. E. F. Stotesbury has received the appreciation of the Qu'Appelle Presbytery for his work to aid the Indians through the Good Samaritan Plan. This is an arrangement by which individuals and congregations take a long-term personal interest in individual Indians and their families. Rev. A. D. Stade, Saskatchewan Home Mission Superintendent, told of the enthusiasm throughout the Conference over Mr. Stotesbury's energetic efforts, and explained that closer liaison between the Church and the Federal Indian Affairs Branch was being worked out toward implementing the Plan.

Mission Boat to the Rescue

The Mission Boat **Melvin Swartout**, skippered by Rev. W. L. Howie, went to the rescue of two men who had to jump into the water when their 14-foot outboard motorboat exploded off the West coast of Vancouver Island. Taken to the Nootka Mission hospital, they were reported in good condition.

Airmen Profess Faith

Five members of the Air Force were received into membership in The United Church of Canada, on profession of faith, by F/L MacKay at an impressive service in the **Protestant Chapel at RCAF Station Aylmer, Ont.** LAC Edward W. Higan and AC 2 Bruce A. Ridler are from Toronto. Mrs. (Cpl.) Mel Major, Carman, Man. AW 2 Beverley A. Brenton, from Stewiacke, N.S., and AW 2 M. Elizabeth Pritchard, from Brigus, Nfld.

25 Years on the Air

A "mike" superimposed on a church tower and used as cover picture for a new booklet suggests that it contains the story of the twenty-five year radio ministry of Carlton St. United Church, Toronto — a story of which to be proud. Begun by Rev. Crossley Hunter, continued by Rev. J. D.

Photo by D. Sad

China Anniversary—Mrs. Longley, Dr. and Mrs. Sparling, Dr. and Mrs. Crawford, Dr. and Mrs. Lindsay, Mrs. Shoup.

:s, and for many years now by Dr. J. S. ay, this ministry is unique and one that proved a blessing and great comfort to isands of shut-ins, to the discouraged depressed. Week after week, year after , the Word of God is sent out over the waves from Station CKEY, Toronto. No will ever know the complete story, the ibers of people influenced, but the inci- s set down in the booklet give the reader idea of the work being done by this ch through the medium of radio.

CHURCHES

e at Last

he Official Board of **Glenmount United irch,** Toronto, Rev. J. L. Carder, min- , gave a dinner to honour the members he Woman's Association who made the l payment on the mortgage which had ered the church since depression days. h escorts, corsages, favours, and food red by a bevy of singing waiters, the es were royally treated. The congrega- is rejoicing in a redecorated sanctuary church hall, with a new roof over all.

More Payments

he congregation of **Runnymede United irch,** Toronto, celebrated the completion mortgage payments on the 1952 Sunday ool building with a turkey dinner nded by about 600. A special ceremony mortgage burning was held at the same e, conducted by the minister, Rev. E. W. itt, assisted by Rev. D. H. Gallagher, retary, Board of Overseas Missions.

bert St. Spruces Up

Alterations and refurnishing were carried in **Albert St. Church, Oshawa,** recently. e gallery was remodelled and a narthex led to the entrance. Carpeting was paid by the W.A. Re-dedication services were ducted by the minister, Rev. S. C. H. kinson. Evening services have been broad- t from Albert St. Church over Station LB, Oshawa, for 12 years.

nother Toronto Church

The **Westway United Church** was con- uted by Toronto West Presbytery at a cial service on February 27.

rande Prairie Comes of Age

The **Grande Prairie, Alta.,** coming-of-age ebrations were brought to a climax by vices of worship held in St. Paul's United urch, with the minister, Rev. G. B. nston, in charge. Over 1,000 people ended. Rt. Rev. Reginald J. Pierce, Bishop Athabasca, preached the sermon at the ening service. At the social hour which lowed, special guests were game guide nry McCullough, who rode horseback m Edmonton with the city charter, the y Queen, and Mr. A. M. Bezanson, ginal Peace River pioneer.

he Calves Paid For It

Rev. K. Micklethwaite, Crossfield, Alta., dn't mind a bit when the district farmers kingly enquired if he had a cattle dealer's ence. Lately out from Manchester, Eng- nd, he frankly stated he didn't know a od calf from a bad one, though he mitted he was engaged in an enterprise at called for such knowledge. However, did know that something had to be done to get that needed Christian Education building, and because there was little money available, he started a Church calf-feeding scheme. He got the co-operation of the farmers and a cattle buyer offered his knowledge and financial assistance, so calves were bought, the farmers fed them for from six to twelve months, and then they were sold.

A new building now stands behind the church sanctuary, used mainly for Sunday School purposes. A disused schoolhouse was obtained and moved in. The work involved in remodelling and in building a full basement was all done by voluntary labour. Dr. Sam Parsons came from Calgary to speak at the dedication.

So successful was the first project that it was introduced at Madden where a building was also needed. The total for the year's operation on the two appointments was $3,400.

Reopen Lee's

Renovations completed, the **Lee's United Church** on the Highgate, Ont., charge, was reopened with special services in charge of the minister, Rev. James Cross. Kent Presbytery Chairman, Rev. R. L. McConnell, conducted the rededication.

Chimes at Ayr

A set of memorial chimes presented by a church family was dedicated at the reopening services of **Knox Church, Ayr, Ontario,** which had been extensively redecorated, a project paid for by special donations. Rev. R. D. Thompson is the minister.

* * * *

American Methodists have contributed $1,075,000 towards the construction of the Alaska Methodist University at Anchorage, and Alaskan Methodists have raised $275,000.

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PEOPLE

Half-Century Together

The congregation of Zion Church and the surrounding community on the Foxwarren, Man., charge paid tribute to **Mr. and Mrs. Samuel J. Falloon** on the occasion of their 50th wedding anniversary. Both grew up in the district, made a home there and brought up their family, two sons continuing to farm in the neighbourhood. Two daughters live in Winnipeg and Montreal. Mr. and Mrs. Falloon are active members of Zion Church, serving on boards and organizations.

52 Years an Elder

For 52 years **Mr. James M. McCrindle** has served as an official of the Church in Foxwarren, Man. Ordained an elder of the Westminster Presbyterian Church, Nov. 9, 1905, he has served on the session of the Presbyterian, the local Union Church and the United Church.

Flight Into the North

Rev. George F. Dyker, President of the Manitoba Conference, accompanied Dr. G. A. McMillan, Superintendent of Missions, on a recent flight into northern Manitoba to visit the Indian Missions.

* * *

Mr. Gary Charles Parkinson, Broadview, Sask., was formally received as a candidate for the ministry by the Qu'Appelle Presbytery.

In *Upper Room*

Three ministers of The United Church of Canada are among the contributors to the **Upper Room** for March and April: **Rev. Frank J. Whitely,** Picton, Ont.; **Rev. Albert Burnside,** Toronto, and **Rev. George R. Moore,** London, Ont.

C.E. Moves Men

Christian Education Secretary **Rev. J. Elton Davidge** will leave the Maritimes following Conference in June to become National Secretary for Young People's Work, with headquarters in Toronto. He will also give supervision to the Senior teen age programmes. **Miss Dency McCall,** presently Young People's Secretary, is going overseas to study.

Rev. George Young, Taber, Alta., has accepted the post of Secretary of Christian Education for the Alberta Conference.

Radio and TV

Rev. James Finlay, Carlton St. Church, Toronto, will broadcast in the Lenten Series

Finlay

Short

over the Dominion network of the C.B.C. March 23rd, 4.30 - 5.00 p.m., E.S.T.

The morning service from **St. George's Church,** Toronto, Rev. John Short, D.D., minister, will be telecast over CBLT Sunday March 23rd, at 11.00 a.m., E.S.T.

* * *

Rt. Rev. S. K. Chatterji, Moderator of the United Church of North India, was honoured by Serampore College at its recent Convocation, with the honorary degree of Doctor of Divinity.

Dolan to Winnipeg

Rev. Rex Dolan, minister of Westminster Church, Saskatoon, has received a call to Young Church, Winnipeg, Man.

* * *

Rev. A. F. Binnington, minister at Trinity Church, Napanee, Ont., prior to the first of the year, is now serving the Victoria Square Charge in York Presbytery. His address is R. R. No. 2, Gormley, Ontario.

* * *

Mr. Carol Jeffery, Los Angeles, Calif., Christian Endeavour Extension Secretary, is in the Brampton, Ont., area conducting a Leadership Training Advance sponsored by the Ontario Union.

35 Years a Steward

Mr. Gordon MacPherson, with a 35-year record as member and Secretary-Treasurer of the Committee of Stewards of the Stronsfield, Sask., Church, recently resigned amid expressions of appreciation for long and faithful service.

* * *

Rev. J. M. Smith, minister of Collingwood Church, Vancouver, for the past 18 years, will retire in June. He is well known in British Columbia for his Sunday night radio broadcast "The Pastor's Study."

Ministers' Obituaries

Rev. John B. Townend died in Sarnia, Ont., Feb. 14th. Ordained in 1920 his work was primarily in the London Conference. He retired June 30, 1956. **Rev. Harry Crane** died Feb. 9th at North Battleford, Sask. He served the Saskatchewan Conference from ordination in 1914 until retirement June 30, 1946. **Rev. E. L. Flagg** died Feb. 9th in

(*Continued on page* 31)

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OPER ON PRAYER

(*Continued from page* 15)

nom first they existed in His eternal nd.

The beginning of prayer is to bow ourves down whether we kneel, or drop into nonconformist crouch, or whatever is particular attitude suitable to us when shut our eyes and fold our hands. I sure that prayer is essentially true when bow in reverence and awe.

I will finish by telling you a very simple ory. Charles Lamb was once asked the ference between Jesus and Shakespeare. said, "If Shakespeare came into the om and I was there, I would stand as a ark of respect. If Jesus came into the om, I should want to kneel as a mark of verence." The trouble about so much ligion is that we regard God as a hallow-well-met and Jesus as a kind of pal. hat is nauseating to me. The way in hich so many of us come into church is

"Good Night"

"Good Night" and may God's love be near,
May He your every whisper hear.
Your ev'ry longing, unexpressed,
Be granted, in the way that's best.
Unanswered prayers? there are none such,
We never can ask Him too much.
'Tis that the answer sometimes seems
Different from what we see in dreams.
But, if our faith in Him be strong,
In Him, who cannot do us wrong,
What e'er the answer is, 'twill be
The very best for you and me.
"Good night!"

—M. J. Barker

s if we are coming into another service ub and we must make sure that we have suitable conversation with other people hat we are not likely to meet unless we uttonhole them before the service is over. Ve chatter or we don't chatter. We wait or the proceedings to commence. We hope or a good sermon and are a little apprehensive about too prolonged an appeal for he offertory. Now I know this is an xaggeration, but think of the difference if hose people who come into the House of od next Sunday morning, first of all bow heir heads and think of God as the All reator, the Father of All. Then pray for heir own place in the community of God's amily. Then pray for the preacher — he eeds it—and then offer to God that act f preliminary worship. I believe the rest f their prayers would be doubly effective.

I believe that it is only as we approach rayer from the standpoint of the family hat we ever come to grips with its final eaning. And the greatest prayer of all is he prayer of our Lord, "Not my will, but hine be done." ●

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DEATHS

BROWN—Louisa May Washburn — Suddenly on December 9th, 1957, at 5443 Grove Hill Place, Montreal, beloved wife of the Rev. B. B. Brown, D.D., and mother of Dr. Lyla I. Brown and Dr. B. S. W. Brown. Interment: Athens, Ontario.

SNELL—On January 27th, 1958, at his home, 52 Colborne St. E., Orillia, Ontario, Rev. Geo. William Snell, B.A., aged 94 years, 9 months, beloved husband of Aurelia (Rilla) Rancier.

1. HELP WANTED

CARETAKER couple for maintenance and supervision of swimming pool and grounds at small summer resort in rural community. $1,000.00 for season—May 1st to Sept. 1st, plus furnished cabin, electricity, fuel, water. Eston Riverside Park, Box 118, Eston, Sask.

NORTHDALE MANOR, home for senior citizens, requires mature woman for general work, to live in. Apply Mrs. Churchill, Superintendent, Drawer 370, New Liskeard, Ontario.

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2. EMPLOYMENT WANTED

MALE companion for elderly gentleman, willing to travel; have driver's license. Box 719, Grimsby, Ont.

POSITION as boys' supervisor, Institutional or other work, any location. Box 719, Grimsby, Ontario.

2A. PULPIT VACANCIES

BALA Pastoral Charge vacant July 1st. Interested ministers please contact Chairman Pastoral Relations Committee, Box 103, Bala, Ontario.

BLUEVALE - WHITECHURCH, 2-point Charge, Huron Presbytery, vacant June 30th, 1958, (minister retiring). Minimum salary plus transportation. Contact H. M. Garniss, R.R. 4, Wingham, Ontario.

CAPREOL Pastoral Charge (one point), Sudbury Presbytery, becoming vacant June 30, 1958. New church building, adjacent manse, minimum salary and car allowance. Write J. W. Tye, Capreol, Ont.

CHAMPION United Church, Champion, Alberta, vacant July 1st, 1958. Interested ministers please contact Mr. R. A. Maxwell, Box 280, Champion, Alta.

COMBER, three-point charge in Essex Presbytery, vacant June 30th. Interested ministers please write Wm. P. Traquair, Comber, Ontario.

COURTLAND, Ont., three-point charge, Courtland, Guysboro and Zion Church, Ostrander in Norfolk-Haldimand Presbytery, requires a minister on June 30th, 1958. Good elementary and secondary school facilities. Interested ministers please write to O. T. Simmons, Courtland, Ont.

EAST ANGUS - Bishopton, Que., two-point charge, now vacant, minimum salary. Large manse, furnished, oil heating, located East Angus. Interested ministers please write W. A. Hall, East Angus, Que.

ENNISKILLEN, three-point Pastoral Charge, Oshawa Presbytery, requires minister July 1, 1958. Village 50 miles from Toronto, furnished parsonage, oil heated, High School bus service. Interested ministers please write Mr. John Slemon, Secretary, Pastoral Relations Committee, Enniskillen, Ont.

GRANTON, north of London, two-point Charge three miles apart, one service each. Large well-furnished parsonage. Interested ministers contact W. F. Lambert, Granton, Ont.

GREENWOOD Pastoral Charge, Oshawa Presbytery, will be vacant July 1. Greenwood is a very compact charge 25 miles east of Toronto on Highway 7. High School bus at door, Public School 100 yards. Ministers please write Burnett Jamieson, Recording Steward, Balsam, Ont.

2A. PULPIT VACANCIES—Continued

IRON BRIDGE, four-point Charge, Algoma Presbytery, vacant June 30th. Interested ministers willing to accept the challenge of the growing north communicate with Mrs. William Boville, Dayton, Ontario.

JERSEYVILLE Pastoral Charge—Hamilton Presbytery—compact 3-point charge, 15 miles from Hamilton, becomes vacant June 30th, 1958. Interested ministers please write Mr. John Brooks, Alberton, Ontario.

LYNEDOCH Pastoral Charge, three points, in Haldimand - Norfolk Presbytery, vacant June 30th, 1958. Incumbent minister retiring. Minimum salary plus travel allowance; paved roads, good school facilities. Write W. D. Knowles, R. R. 3, Langton, Ontario.

MADOC, three - point Pastoral Charge, will be vacant June 30th. Salary $3,500.00, travel allowance $650.00. Interested ministers write R. A. Fleming, Secretary of Pastoral Relations Committee, Madoc, Ontario.

MEMORIAL - SALEM United Church, Medicine Hat, Alta., vacant June 30th, 1958, requires bilinguist minister (German and English). Interested ministers are invited to contact G. H. May, 452 - 8th St., S.E., Medicine Hat, Alta., Secretary Pastoral Relations Committee.

MERRITTON, Ontario — two-point charge, both within town, vacant July 1; growing suburban community with excellent schools. Write J. H. H. Phillips, 31 Henley Dr., St. Catharines, Ontario.

MONTREAL, Centenary Church, vacant July. A real challenge for the right man, in an industrial area. Write—R. A. Brown, 414 Charron St., Montreal 22, Que.

NEWLY amalgamated Reston - Pipestone three-point Pastoral Charge invites interested ministers, vacant June 30, 1958. Paying well above minimum salary. Write — Mrs. F. C. McMurchy, Secretary, Reston, Man.

NIAGARA - ON - THE - LAKE, Ontario — Grace United Church, two-point Charge, Niagara-on-the-Lake and Virgil, vacant June 30, 1958. Excellent elementary and secondary schools. Interested ministers please contact Mr. A. J. Derbyshire, Chairman, Pastoral Relations Committee, 153 Prideaux St., Niagara-on-the-Lake, Ont.

SMOOTH ROCK FALLS vacant June 30th, 1958, one point charge, furnished oil-heated manse, modern schools, good salary. Abitibi pulp and paper town. E. S. Fells, Recording Steward, Box 285, Smooth Rock Falls, Ont.

ST. ANDREW'S, Schreiber, in Superior Presbytery, vacant June 30. Manual salary schedule, minister's furnished residence. Apply W. S. Harris, Box 233, Schreiber, Ontario.

ST. JOHN'S United Church, Grand Forks, B.C., Kootenay Presbytery, becomes vacant July 1, 1958. Interested ministers please contact Mrs. A. R. Talarico, Box 223, Grand Forks, B.C.

TARA - ARKWRIGHT, two-point charge, vacant July 1st, 1958, due to minister retiring. Interested ministers are invited to make application to Howard Newton, Recording Steward, Tara, Ont.

TEMISKAMING, Que., one-point charge, vacant July 1st. New modern church, manse, oil heating throughout. Salary $3,700.00. Interested ministers contact Mrs. E. Noffke, Secretary, Pastoral Relations Committee, Temiskaming, Que.

THE Kemble Pastoral, three-point Charge, will be vacant June 30th. Minimum salary, all statutory requirements. Furnished manse, paved road, High School bus to Owen Sound. Write—Fred B. Huston, Chairman Pastoral Committee, East Linton, Ontario.

TRINITY United, Grand Valley, Ontario, three points, vacant June 30, 1958. Brick parsonage, oil heat; Public and Secondary Schools. Interested ministers please write W. E. Boggs, Grand Valley, Ontario, Secretary Pastoral Relations Committee.

TRINITY United Church Pastoral Charge vacant June 30th, 1958. Inquiries invited from interested ministers. Write R. A. Armstrong, Secretary Pastoral Relations Committee, Uxbridge, Ontario.

VACANT July 1st, Lawrence Station Charge—Elgin County, within 20 miles of London and St. Thomas. If interested contact D. E. Carroll, Iona Station, R. R. 3, Ont.

WADENA Pastoral Charge, three points, vacant June 30th, 1958. Excellent, well-furnished manse. Hospital, good education facilities. Salary $3,200.00, travel allowance $960.00. Interested ministers write Mr. W. H. Doidge, Secretary Pastoral Relations Committee, Wadena, Sask.

5. CHOIR PERSONNEL

ORGANIST - CHOIR LEADER required for Central United Church, Sault Ste. Marie, Ont. Duties to commence about May 1, 1958. Four-manual Casavant Organ. Senior choir of 30. Apply, giving age, qualifications and salary expected, to the Chairman of the Music Committee, Central United Church, Sault Ste. Marie, Ontario.

5. CHOIR PERSONNEL (Continued)

ORGANIST - Choirleader available. Male, mid-twenties, United Church member, presently employed other communion, desires make change before next September. Excellent references, member Canadian College of Organists, past experience in United, Presbyterian, Baptist and Anglican services, now studying advanced organ in Toronto. Will consider offer in Metropolitan Toronto area or adjacent town, or assistantship in large city church. Box 73, THE UNITED CHURCH OBSERVER.

WANTED—Organist and choir director for First United Church, Sydney, Nova Scotia. Salary $1,800.00; Junior and Senior Choirs. Splendid opportunity for piano and vocal classes. Duties to begin Sept. 1, 1958. Apply, stating age and qualifications, to Mr. F. G. Scott, 126 St. Peter's Road, Sydney, N.S.

6. ASSISTANT MINISTERS WANTED

FAIRLAWN Church, Toronto, requires a full-time Assistant Minister. Interested ministers may correspond with Pastoral Relations Chairman, L. A. Neelands, 56 Ranleigh Ave., Toronto 12.

FIRST United Church, St. Catharines, Ontario requires a retired minister to serve as assistant. Duties will be general pastoral visitation during week and work with Church School Sunday mornings. Interested ministers, retired or about to retire, are invited to write Mr. C. F. Wallis, 56 Queen Street, St. Catharines, Ontario.

SCARBORO United Church, Calgary, membership 1,100, requires, by July 1, 1958, young ordained man to act as assistant minister and Director of Christian Education. Minimum salary plus. Replies to be in hands of Secretary by April 24th, Mrs. H. C. King, 420 Scarboro Ave., Calgary, Alta.

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Pastoral Charges Vacant

(As reported by the Secretary of General Council)

Effective June 30th, except where otherwise ted. Glenholme, N.S.; Gatineau, Ont.; Bell's rners, Ont.; Lakeburn-Harrisville, N.B., (April); Woodroffe, Ottawa, Ont., (March 31); Trinity, panee, Ont., (Jan. 31); Trinity, Madoc, Ont.; eenwood, Ont.; Enniskillen, Ont., (April 15); ax, Ont., (March 15); Tupperville, Ont., (March); Fillmore, Sask.; Arcola, Sask.; Cayley, Alta.; ampion, Alta.; Turner Valley, Alta.; Cardston, ta.; Delia, Alta.; Trochu, Alta.; Acme, Alta.; ber, Alta.; Memorial - Salem, Alta.; Fort Mac-od, Alta.; Redcliffe, Alta.

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NEWS (*Continued from page 28*)

Vancouver. Received into full connexion in 1892 he served primarily in the Hamilton Conference, retiring in 1921. **Rev. Emerick Csendes,** who died Feb. 16th at Toronto, served Hungarian congregations: Otthon (Winnipeg), Rothermere, Otthon - Halmok (Church of All Nations), Toronto. At Vancouver January 13th **Rev. A. F. Munro** died. Educated in Scotland he went to Duncan, Vancouver Island, in 1903, and ten years later moved to Knox, Vancouver, where he served until retirement in 1944. **Rev. S. W. Hann,** who died in Waterloo, Ont., Feb. 21st, had his first charge in Alberta, then moved east to the Central Conferences. He retired in 1953. At Edmonton, Alta., on Feb. 19th, **Rev. George A. Steele** passed away. Alberta Conference was the scene of his labours from 1912 until his retirement in 1949.

"Big Nick" at Berwick

Dr. C. M. Nicholson of Pine Hill is to be the evangelist at Berwick Camp this August 1st to 10th. He is also to be theme speaker at the National Council of the Young People's Union at Mt. Allison University, August 18th - 24th. **The Moderator** is to lead the Bible study and the school for clergy at Berwick.

To Share Bible Publication

Starting in 1962 four U. S. Publishing Houses will share with Thos. Nelson & Sons the publication rights of the Revised Standard Version of the Bible. These are: William Collins & Sons, New York; A. J. Holman of Philadelphia; Oxford University Press, New York, and the World Publishing Co. Dr. C. H. Dickinson, Book Steward of The United Church of Canada, reported for the committee in charge that nearly 6,000,000 copies of the Revised Standard Version of the Bible have been sold since 1952, and an additional 3,500,000 copies of the R.S.V. New Testament. This Version is used by Christian Education Boards of 34 denominations with a membership of nearly 39,000,000.

The Second Bill

The Swedish Parliament, undaunted by Synod rejection last year, has again introduced a bill proposing the ordination of women in the Swedish State Lutheran Church. Leaders complain that this has been done against their wishes, as Synod and Bishops have requested more time to study the question. The World Council of Churches has been asked to provide the Church in Sweden with information on the practice of churches in other countries.

Unemployment Not Normal

The Australian Council of Churches, concerned about increasing unemployment—it is estimated 90,000 are out of work—has urged the Federal Government to expand its housing programme in order to provide jobs. "As Christians," the Council said, "we repudiate the idea that unemployment should be regarded as economically sound or normal. Now is the time to act before the situation worsens and possibly gets beyond control."

Crowds for Billy Graham

People came from all parts of Barbadoes, 60,000 of them, to the local race track at Bridgetown to hear Evangelist Billy Graham. The crowd, probably the largest ever assembled to hear one man, composed more than one-quarter of the Island's population of 230,000.

Indore's Dean in Thailand

Mrs. Kenneth Yohan Masih, M.A., D.T., Dean of Women at Indore Christian College, India, is on leave of absence and in Thailand attending an Institute to train Asian Church leaders in the field of Home and Family Life and Marriage Guidance. The Institute sponsored by the International Missionary Council commenced in February and runs through to April. Mrs. Masih is attending as a delegate from the National Christian Council and was appointed because of her position as Convener of the Christian Home Committee of the General Assembly of the Church of North India. Mrs. Masih, who was present at the Dominion Board W.M.S. meeting in 1954 and journeyed across Canada visiting women's groups, will in all probability go to the Philippines for the Christian Home celebrations in May.

More Hungarians for Britain

Britain has taken 200 more Hungarian refugees to replace the same number who have just left one of the hostels for Australia. 21,000 Hungarian refugees have already been taken by Britain, of whom 15,000 are expected to stay. 1,700 still in Hungary have been promised visas and all but 1,000 of those in Britain are fully employed.

Publishing House Notes

The Life, The Question and The Answer

OUR outstanding religious book, appropriate for reading during the Lenten Season, is entitled *The Life, The Question and The Answer.* Obviously it concerns the Life of Christ — a stimulating study written by Professor Ebbutt, Dean of Arts at Mount Allison University.

The book is based upon studies with College students, facing all of their problems regarding the record of the life of our Lord. This is a book for private reading and also for class study.

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I always felt simply "run-down" and didn't know why until my doctor put me wise. He explained *why* I might feel "tired" . . . and suggested that a nutritional vitamin-mineral formula could help. One day I sent for a 30-day FREE supply of Vitasafe Kaps, and after taking one capsule each day for a short time, I began to feel *new zest for living!* Today I feel great—*and you may too!* See for yourself if you can again feel better and livelier. Mail the coupon as I did!

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If anybody told me that a little capsule could make me feel 10 years younger in just 30 days, I would have thought he was joking. I felt all tired out—could hardly keep up with my work. Everyone said I acted like an old lady. Then I saw a Vitasafe ad that explained how loss of pep could be due to nutritional deficiencies. It offered a free 30-day supply of comprehensive Capsules, and I decided to try them. Now I feel happier than I have for years. Take advantage of this 30-day *no-risk offer* and see how much better *you* too may feel!

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